THE CONSTITUTION OF THE Catholick Church, AND THE

Pature and Consequences

SCHISM.

SET FORTH

In a Collection of Papers,

WRITTEN

By the late R. Reverend

George Hicker, D. D.

Heb. xi. 4. —— He being dead yet speaketh. V. 38. —— Of whom the World was not worthy.

Printed in the Year MDCCXVL



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HE Papers here presented to To the World being written up. on such an important Subject, and the Controverly managed in them being of so great consequence, as to deserve the serious Consideration of every sober Christian; it will naturally be expected, that some Account should be given of the several Occasions of writing the following Collection.

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The Reader therefore is to know, hat shortly after the Deprivation of the ind but The Publisher

the Almojuming Bishops our Learned Au then happen'd to be at a Lady's House in the Country, where he mer with a Sergeant at Law, to whole Care the Lady's Husband upon his Death? Bed had committed her, as to a most honest Gentleman, a skilful Lawyer, and a faithful Friend. With thele two Worthy Persons our Anthor had feveral Conferences about Ecclefial lical Matters, and particularly in relation to Church Communion; which occafion'd the Sergeant to fend him a Queto ty concerning communicating with a Church which prays for an Ufurper; this Query he answer'd, the Sergeant reply'd, and our Author lent a Re-Joinder. These four Papers are the first Part of the following Collection. In this Rejoinder the Reader will find a few Propositions relating to the Church asia Society; which when the Author had read over again and had with De liberation reflected upon them, h thought with himself that he could in DION

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prove the Scheme which he had there laid down : Accordingly he enlarged the Substance of every Proposition and augmented the Number 1040, and in shem he described in as brief and plain a manner as possible, the Constitution of the Catholick Church and the Nature and Consequences of Schifm, and what he afforted he supported by numerous and substantial Authorities from the Primitive Fathers. These Propositions thus enlarged he sent to his Correspondent the Sergeant at Law with a Letter, wherein he proves the Independency of the Church, sets forth the Original of Ecclesiastical Power, and gives an Account of the Practice of the Apostles in Church Matters with regard to the Commands of the State. The Sergeaux made about half a dozen Objections fome of which our Author answer'd in his Discourse of the Dignity of the Episcopat Order, the rest fall under his Consideration in this Book been bert In the Papers I have been speaking thought with himsel

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of she Reader will hot only fee tha the Deprivation of Catholick Bullions by a Lay Power is absolutely null and invalid, and charethe Lairy as well as the Clergy are bound in Conscience to adhere to the Communion of the Right ful Bishop, he will not only by the Principles here laid down be able to guide himself in this unhappy Schilm betwixe the Non-juring and the Revolution Church of England: But he will find Onthodox Rules, by which to direct his Conscience in any Dispute which may happen between Bishop and Bishop, or between Bishop and King. In short, by the Forty Propolitions mention'd before he will know how to behave himself in any Controversy, which may relate to the Church as a Society; and in the whole he will. perceive the utmost Clearness and Strength of Reasoning, attended with that noble uncommon Apoltolick Tales of and Majoroia, which in lo eminent a manner shone forch in Dr. Hickes.

The

The next Paper II Lamb to Sgive at Account of is the Letter ito Ma Mal for when it pleased Atmighty God to take the good Depriv di Biti Thop of Norwich to himfelf, another Question was started ramong us, wize whether the Schism did not end, and the Schifmatical Bishops become Gatbolick by the Death or Ceffions of all the Deprive 3 Bishops ? The Affirmative of which was afferted by Mr. Dodwell, and by him Itrenuoully maintain'd in several Books which he wrote upon that Octib cafion; the Principles of which were not only repugnant to Reason and thens Practice of the Primitive Church, but A directly contrary to his own former out Writings, as was plainly provid in the ord Conference between Gerontius and Junius. 191 Our Author happen'd to be very all as himself, at the time that the Bishop 199 of Norwich died; but he was informed, that Mr. Nelson his particular Friend, and resolved upon Mr. Dodnell's Principles DIE to leave the Non-juring Communion and He

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Hachenfore immediately fent 159 thims defiring him to flay cill he thould draw up a Paper upon, that Subject Mr. Nelfon fent back for Answers that he would stay cill Besternand no longer: Bur alas it was impossible for our Author at his Age and labouring under the Stone and Strangury, to get any thing done by that time, for the Bishop of Norwich died but on the thirtieth of January. Mr. Nelson accordingly went to the Publick Churches; and our Author notwithstanding begun his Letter, and by times as he was able went on with it; but before he could get it entirely finished and a fair Copy transcribed, his Friend Mr. Nelson died.

Account of the writing this Letter to Mr. Nelson, because some People are apt to make use of his Practice as an Argument for directing other Men's Consciences. But they should consider, that Mr. Nelson's Practice was founded

and if they are not goody to was decallely in the wrong. Belides ato day that Mr. Nelfon did fuch a thing, and therefore I may do lo too, is the most abfurd way of Reasoning in the World; for Mr. Nelfon was but a Man, and confequencly fallible. And the was a pious and learned Man, yet I believe there is no one who imagines, that our Author was not at least his Bound in both those Respects. The bare Authority therefore of any Man ought to be of no Force in any of thefe Disputes; fince as long as there are different Men, there will be different Opimions. The Question is not, what such a Person does ? but, whether what he does be right or wrong & whether his Actions are agreeable with Reason, the Scripeure, and the Doctrine of the Primitive Ohurch? By this Rule, let every one feriously judge the Principles and Practice both of Dr. Hickes and Mr. Neb fon; and then let them confider conscien-

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In this Letter of our Author's the Reader will find in provide than Cons gregations ought not to be divided in their Devotions; that Schilmatical Bihops cannot become Catholick werely by the Death of their Rivals anthan our Obedience is not due to Bishops, who overthware the local Customs and Gon-Airutions of the Places where they pretend to be Bishops; that we ought not to communicate with Schismatical Bir shops, till they have repented, acknowledged their Schilm, return'd to the Church, and had their Orders confirm'd by it and Authority from it to act: And lastly, here the Reader will find an Answer to all the Objections against the Consecrations of the Det privid Bishops Successors b Andr con tainly there was no one better qualified to give an Account of that Matter than our Author, who was himself the finst he Person

Person pirched upda by our Deprived Fathers to be admitted into the Episcopal College, and was accordingly confectated by Dr. Turner, Dr. White, and Dru Lloyd, the Deprived Billiops of Ely, Peterborough, and Norwich 1993 - Bucto return: When a Gentleman who was examining this Dispute betwixter the two Churches ; had read over/all these Papers, he wrote a Letter to the Author containing some Objections against his to Mr. Nelfon. The Letter is dur Mort, but there manifelt ly appears in it a great deal of Sincerity and Impartiality and there is as much faid in Defence of the Caufe it maintains, as could be in that little Space Our Right Reverend Father was not chen able thro' his Weakness and other bodily infirmities to vindicate his own Letter, and therefore he defir'd 2 Friend to draw up an Answer to these Objections; who accordingly did, and Mewed it him for his Approbation, then silent in to the Gentleman, and

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he by God's Bleffing was envirely con-

winc'd. O sells most bearing for sis History of the writing these several Papers, 14 need fay very little to apologize for the Publication of them. Forty Propositions mention d before were printed at the End of a Books entituled. The Character of a Primitive Bishop; but that Copy was imperfect and unfinish'd, the World will here fee it entire and compleat, as it had the Author's last Hand to it. Befides, there were a great many Copies of these Papers given about in the Author's Life-time by his Leave and Direction; and now he is our of Danger, I cannot but think it proper they should be printed. In short, the lmportance of this Controversy, which has been too much neglected (tho), God be prais'd, it is now known more and more every day) is of it lelf a fufficient Reason why they should be published. And the Reader is de

are not printed from the Originals (which I think my left obliged to declare, in regard to the worthy Bellon with whom the Author intrusted those among his other Papers, and at the same time to beg that Gentleman's Pardon for publishing these without his Leave) yet they are printed from a Copy transcribed by the Publisher from those Originals and collated with them, in the Author's Life time and by his Permission, and are therefore as Authorities, as it published from the Originals themselves.

I shall detain the Reader no longer from perusing what is here offerd to thim, than while I give him and Ascount of our Author's Opinion in relation to Hererical and Schiffmatical Baptisms and Ordinations. What was the Doctrine of the Ancient Church in this Matter, every one who is acquainted with the Councils and Ecclesialtical Historians must know; and

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es for the English Reader, I refer him Dri Hickes's Letter to the Author of Lay-Buptism Invalid, p. 46. 600p. 50. and to the Supplement to the first and fecond Parts of Lay Baptifus Invalide All that I thall take notice of there, is ed acquaint the Reader, that where ever in this Book he shall find Schiff macical Ordinations call'd null and invalid, he is not to suppose the Author meant null and invalid in them setues, so as to require a new Ordination, but will and impalid at to any Spiritual Purpofes, fo that the Petton thus schismatically ordain'd cannot by virtue of those Orders do any lacerdoral Act, till he returns to the Church and has his Orders confirm'd; and whatever Ministrations he performs during his Schiffen, are of nortife or Profit to the Persons who receive them, rill they also come over to the Church. By this Principle the Ancients acted with regard to the Novatians and Donatists; and allow'd their Ordinations and 22 ×

and Baptims, when they were receiwed daro the Church And this was our worthy Authors Sentiment, as appears from feveral * Pallages in thi Books And as it was his Principle, to it was his Practice; for whenever he perform'd that Parc of his Bpifcopal Office of receiving a Penitent Schif matical Clergyman into our Commu nion, he never requir'd that he should be te ordain'd, but only that his Orders should be confirm'd. And this continues to be the Practice of our Church, fince it pleas'd God to take him out of this troublesome World, and remove him into a better.

doul pray God grant thefe Papers may have a blessed Effect upon the World; that the People may be undeceiv'd by them, and instructed how to be have themselves in this lamentable Division among us; that by the Princi-By this Principle whe Ancients afted

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ples here daid down they may lognide their Consciences in this Dispute about Schiffing that they may take care to be Members of the true Church, to which Christ has made so many glorious Promises: In fine, that all the pious Ends may be serv'd and promoted, which the Right Reverend Author had in his View, when he penn'd the following Writings; who was himself entirely perswaded, that the Church Militant is the only Gate into the Church Triumphant; and as he was in his Life-time a faithful Member and Orthodox Governour of the One fo I doubt not but he is now by his Death become a glorious Saint of the Other.



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SERGEANT at Law.

HETHER, if the Prench King should have over-run Savey, suppole wrongfully; and the Religion which was there formerly profesid, continued without any other Alteration, but praying for the French King instead of the Duke of Savoy; any Member of the Church there were obliged not to communicate in the Divine Offices? Harry 212 May 22 Charles and 1412 May De service de la Bana. In the desire of Confemilie

su the boundarder operate have a more determined

Dr. Hickes's Answer.

THIS Question, I presume, supposeth, that the Dukedom of Savoy is by its Constitution Hereditary in a direct Line according to Proximity of Blood; and that the Members of the Church there are bound by Natural or Sworn Allegiance, or by both, to be true and faithful not only to the Hereditary Duke, but to his Heirs in a direct Lineal Succession after him.

Secondly, I presume it supposeth, that the Hereditary Duke disposses by the prevailing Power of the French King, remains nevertheless Rightful Duke; and as such continues to claim his Right against the French King, Tand to prosecute that

Claim.

Thirdly, I prefume it also supposes, that the Prayers in the Divine Offices are alter'd by the Order of the French King, as Pretended Duke of Savoy; and that the Alterations supposed to be made in those Prayers by his Order, consist in praying for him as Duke of Savoy, under which Title he requires the Members of the Church there to pray for him and his Prosperity, as they were wont to do for the

the Hereditary Duke, driven out of his Dukedom; and his Allies who endeavour'd to reftore him, were notoriously known and understood to be of the Number of his Enemies.

Fourthly; The Question, I presume, is to be understood of such Divine Offices only, as contain Prayers alter'd in manner aforesaid; and that those Offices are otherwise pure and unblameable, at least thought to be so by the Members of the Church of Savon.

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or he Lastly, I presume from the Words in which the Question is put, that it regards mly such Members of that Church (for here may be (a) many others) as owe Alegiance to the Hereditary Duke, tho disposses in Hereditary Governments, that Alegiance follows the natural Person of the Prince.

These Things being premised, I answer: First, That all the Members of the Church of Savoy, who are under the Obligation of Allegiance to the Hereditary Duke, would be obliged in the Case supposed not to bray for the French King in any Offices

⁽²⁾ As Frenchmen and other Foreigners.

or Prayers alter'd as aforesaid; because in would be a Violation of their Natural and a Breach of their Sworn Allegiance and utterly contrary to that Duty of Love Honour, Service, and Fidelity, which they ow'd the Hereditary Dake as their Rightful Sovereign, to pray for his utter Knemy and Usurper of his Dukedom, in Such Forms of Prayer, as in common Construction of Words (b) would be a Recognizing of him as Duke of Savoy, and a Pray ing for him under that Title for his (c) Prosperity and Success in such manner, I as that he might vanquift and overcome ell bis Enemies), taltho as Il observ'd before their Hereditary Duke and his Allies overe notoriously known and understood to be in the Number of his Enemies And by consequence their praying in such Prayers for the French King as their Duke, and for his Happiness and Prosperity under that Title, nay that he might conquer all bis Enemies, would be nothing less than a Cur-

(b) As in the two Collects for the King, and the Prayer for the whole State of Christ's Church in our Communion Service.

⁽c) As in the Collects for the King in the Morning and Evening Service of our Church, and the Suffrage of the Litany, not to mention the Prayers and Collects in the Offices for Nov. 5. Jan. 30. May 29. 400 has rounded to the Collects of t

fing of their Hereditary Duke; and by confequence Blasphemy against the God of Righteousness, and Treason against their Rightful Prince, and a Breach of their Oaths

of Allegiance to him.

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Secondly, As the Members of the Church of Savoy, under the Obligations abovemention'd to their Hereditary Duke, ought not to pray in any fuch Prayers or Offices for the French King, as being inconfiftent with God's Honour and their Duty to heir Rightful Prince: So neither ought hey to feem, appear, or pretend to join n fuch Prayers, or fo to behave themelves at them, as if they joined in them as well as in other Parts of the Divine Offices in which they are used; because to do fo would be contrary to all the holy, strict, and honourable Doctrines of Christian Sincerity and Simplicity, and by consequence be detestable Hypocrify in the pure Eyes of the All-seeing God, and a publick Dishonour to his righteous Name in the Eyes of Men; and their Hypocritical Example would also occasion others, that ignorantly saw them do so, to fall into the same Sin, and help to harden others hat had fallen into it, and also grieve and discourage others, who stood upright in their Duty, and fuffer'd Persecution for not B 3 com-

complying with the French Usurpation, Confessors for Loyalty and Rightcounness the Sacred Obligation of Oaths, and the Common Faith of Mankind. In fhort, as to the Cafe before us, it would be all one for the Members of the Church of Savoy to pray, and but to feem to pray in fuch unrighteous Prayers for the French King, under the Title of their Duke; as in the Decian and other Persecutions it was counted a Laple or falling from Christ, for a Christian to procure falle Certificates, or to make use of Gertificates falfly procur'd, to teftify he had offer'd to idols, when he had not done it, or it may be would not have done it if he had been put to it. Such complying Christians, who by this infincere Practice avoided Sufferings, were called Libellaticks from the Latin Word La bellus, which fignifies a Magistrate's Certificate; and when found out they were excluded, as well as the Sacrificers themfelves, from the Communion of the Faith ful, and not reconciled or re-admitted to it, but as those who had facrificed were after great Testimonies of Sorrow, Repentance, and Supplication. Lord Jefu! re store this Discipline to thy Church.

by the Question, it is my Opinion, that

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the Members of the Church of Savey, who are under the Obligation of Allegiance to the Hereditary Duke as above stated, would be obliged not only not to join nor feem to join in fuch Prayers; but likewife I further affert, that it would be their Duty to absent themselves from those Congregations, in which Prayers are put up for the French King against their Lawful Soveraign. For those corrupt and unrighteous Prayers are in truth and reality Curses, according to the very Notion of Bleffing and Curfing in the Scriptures, where to bless fignifies to pray for, and to curse pray against. As in Numb. xxii. 6. Come now therefore, I pray thee, curse me this People. That is, pray against them,for I wott that he whom thou bleffest (that is, for whom thou prayest) is blessed, and he whom thou curfest (that is, against whom thou prayest) is curfed. (And will you then be present at those Congregations, where the Priest is obliged to do the same finful Action, which Balak tempted Balaam to commit?) So in the New Testament Bless and Curse not, and bless them that persecute you. And therefore those Prayers for the French King, in the Form supposed, are most solemn Curses against the Duke of Savoy; and I appeal to your B 4

own Conscience, whether such unrighteous Curfing Prayers ought to be put up against plain Right and a Rightful-Prince to the Righteous God, who loveth Righteoufness, and whose Eyes behold the thing that is just. Nay, Sir, I appeal again to your Conscience, whether such Prayers contrary to all Truth and Righteousness, are not as Blasphemy in the Ears of the Just and Holy God, and pollute all the Offices wherein they are jused, those at the Holy Altar not excepted; and by consequence, whether it be lawful for you to be prefent in fuch fuful Congregations, where God is dishonour'd and affronted; and the Offices fo polluted, the' you should fignify your Diffent from those corrupt Prayers to the Congregation. Can you join with a good Conscience in the corrupt Offices of the Roman Church, where the Reformed have always taught it was not lawful to be present at those Divine Services, where Prayers are put up to Saints and Angels? And of the two Sins, give me leave to tell you freely, I think it less heinous to be present at Divine Offices, where Ave Maries, &c., are faid, than at fuch Offices wherein Prayers are folemnly put up to God, that are as contrary to his effential Justice and Righteousness, as Lying

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Lying is to his effential Truth, Had I Time, I would also shew you, that it was the constant Opinion of the Ancient Christians, that Congregations ought to be of one Mind and one Heart in their Prayers. that God abhorred the Devotions of divided Congregations, which did not pray with one Heart and with one Mind, wherein some said Bless and some said Curse. and some said Amen and some did not. Remember what, our Church fays from St. Chrysoftom, Almighty God who hast given us Grace at this time with one accord to make our common Supplications unto thee. And all this agreeable to the Words of our Bleffed Saviour, Matth. xviii. 19, 20. Again I say unto you, if two of you shall agree (συμφωνήσωσιν) on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gather'd together in my Name, there am I in the midst of them. But if what I have written here in hafte is not satisfactory, I have much more to fay upon the Argument, when we meet next at the good Lady's House

However at present I will entirely wave this, and argue with you upon your own Supposition, which is that it is not unlawful to be present at these corrupted Pray-

ers,

ers, or to appear as a Member in thole divided Congregations: Supposing this I fay, which you see I cannot grant, yet even then I deny it to be lawful for any Man to communicate in the other Divine Offices of the Church, unless he had Liberty to do it without joining or the leaft feeming to join in the foresaid polluted Prayers. If you ask me how a Man can communicate in the rest of the Divine Offices, and not communicate or join, or feem to communicate and join in those corrupted Prayers, which are Parts of them; 1 answer by his Protestations against them and the Use of them, sufficiently notified and publish'd, and openly using such Gestures, Actions, and other Signs of not praying, while the Priest is offering up those Prayers, as are agreeable to his Protestations, and sufficient to declare his Diffent both to Men and Angels, that he doth not join in them, tho' contrary to his Duty he will be prefent when they are faid. And if this be thought hard Doctrine, I answer that all the practical Doctrines and Duties of Christianity, and particularly the Relative Duties, are in some Circumstances or other which happen for our Tryal, hard to most Men; especially to Men, who have not the noble justifying Faith of Abraham; that

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that rewardable Faith, which enables Men to deny themselves; that Faith or faving degree of Faith, which inspires Men with Fortitude, and Courage, and Relignation, in fuffering Times, and in the Power of which Men become Martyrs and Confessors, without Distinction or Preference for all the Duties of Religion, Truth, and Justice, and the natural and positive Commands of God, as well as for the Creed or any Article of it. I doubt not but in the Primitive Times fome weak Christians who had not this victorious Faith, thought it an hard Doctrine to be obliged to fuffer Death, rather than fwear by the Emperor's Genius, or drop a grain of incense into a Pan of Coals before an Idol. I doubt not but many well-meaning Protestants, who had not this fuffering Faith in Queen Man's Bays, thought it an hard Doctrine to be bound to burn rather than go to Mais And in the late long Usurpation, I doubt not but some Loyal Persons of weak faith, who yet wish'd well to the King, thought it too hard to be bound to suffer Sequeltrations, Imprisonments, Decimations, &c. rather than not comply against their Duty of Allegiance to the then Usurping Powers. But if Men would be faved, they must practife the hard, nay the hardest Duties of ReliReligion, as well as those that are most cafy to them; and practise them too, when the Practice of them is most painful and contrary to Self-love, and attended most with Self-denial, even in Times of Persecution and greatest Apostacies, when the

World is most against them. William to

But, Fourthly, I observe that the Que stion as put by the worthy Querift, proceeds purely of communicating in Divine Offices, without any regard to communicating with Perfons, or to the State and Condition of the Church, or the Rights of that, not supposing any Usurpation in it or Violation of its Rights and Conflitution, but that as to all these things it remained as it did before the Revolution But then if we may suppose the French King-as Dake of Savoy, to have depriv'd and ejected the Canonical Bishops of that Church or any Number of them, nay but one of them, purely by Force and Secular Hower, for not taking the Oath of Allegiance to him; and then did prevail with other Bishops to confecrate and induct New Bishops, or tranflate others into their Sees : Then I affirm, there would commence a lawful Impediment in Communion, as to the Persons of those Usurping Bishops and their Electors, Confecrators, Translators, Upholders, Abettors, tors, origing that did own them and their Authority, on communicate with thein and that during this Impediment, and the Ufurpation from whence it anifes, the Members of the Church of Saudy would be obliged as Christians and faithful Spiritual Subjects of the Chufch inot to communicate with the forefaid Usurpers or their Adherents, in any Offices for Prayers, the neveruso pure ; but on the contrary they ought to feparate from them and their Communion, and adhere to the Ejected Bishop or Bishops against them fand all that adhered to them? how numerous foever and howfoever fund ported by the Secular Agms This hafter would the the Dutyon Chen Members tof the Church of Savoy in this deplorable Cafe of Deprivation of the Faithful Bishops anay. that it would be their Duty to adhere to them and communicate with themi insoppolition to the others what Penalty forver they might suffer for it, Death it self not excepted. And if the candid and pious Querift defires to hear more from me concerning this Case, which he doth not seem to have thought upon when he wrote his Query, I shall willingly endeavour his Satisfaction, as Time and Health will permit. Only I earnestly intreat him first to read a Book intituled, The Principles of the Cyprianic

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priente Age, which will prepare his ingenuous Mind, which I am confident is ready to embrace the most furprizing Truths. for this too much neglected Controverly; and give him more Light, than perhaps he may imagine, into the reason of my Assertion, which, in long and full Persuasion of the Truth of it, I have out of Love to him laid down. And to what I have written in this Answer to his Query, I add my hearty Prayer unto God, that it would please him who loves to affift us in our Searches after Truth, to direct him in all his Queries and Enquiries after it; and not only to enlighten his Mind with the Knowledge and Discovery of it, but to infpire him with a Love and Zeal for it, that he may adhere to it, and endeavour with his utmost Power to support and promote it against its worldly Enemies, howsoever persecuted and born down by them. Amen. rer they might lifter for it,

plog this Calo, which he dad not feen have thought upon swhen he wrote his

I thall willingly endervier his S -

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TT is a mighty Charity and Condescenfion in you, to give your felf the Trou-The of writing to largely as you have done pon the Query, for which and all your avours you have my hearty Thanks and

rateful Acknowledgments.

The Book you left with it I have read. nd find it writ with great Judgment and uthority. It does more fully convince ne of that which was always my Belief, hat Presbytery is a new-found Platform f Church Discipline, and a Schismatical Doarture from the Rules and Government of he Primitive Church, being but the Brat f Rebellion, and invented to fuit a Party n Secular Government, which it has inroduced in some Countries. I have reurn'd the Book, because I have it alrealy in the Country, and for that reason is, whether a public curaço lit tuo ton bil

I have likewise read your Paper with Atention again and again, and acknowledge ou have with great Judgment and Perpicuity diffected the Question, having particularly ticularly answer'd all that it could any way

import.

But as to the first Answer, the Querist (who is a Submitter to, and not an Affertor of the Possession in this Case between the French King and the Duke of Savoy) did not intend to make the Subject of your first Answer at all a Doubt; being no way apprehensive, that it can be allowable by any means to pray for the French King in opposition to the Duke of Savoy, or otherwise to implore Him (who is a Judge amongst Princes, and governs the unruly Wills and Affections of sinful Men) to dispose him to do Right to those that suffer wrong.

Your Second Answer comes fully up to the Doubt which was intended; and the Strength of your Reasoning is so irrefragable, that I confess it appears necessary, that a Dissent be notify'd by some means to such Parts of the Divine Offices as are corrupted, and which imply a Rightful Possession in the King of France: And therefore all I have therein surther to dispute or ask, is, whether a publick Resusal (in that Place where the Querist communicates) to own the Right and Pretended Title of the French King the Possession, and a Consequent known Reputation of disowning and disbelieving it, be

(17:)

be not sufficient to satisfy and persuade those with whom he communicates, that he bears no Part in those corrupted Prayers, tho he be barely silent and alters not Gesture; for Angels know he dissents, and all those that thus publickly know his Opinion of things; must of consequence necessarily think that he doth not join in them, besides that those that are near him, may plainly discern that

he bears no Part in them.

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Thus much as to the Querift's particuar Case, who thinks the known Reputaion he is under, a sufficient Notification f his Dissent (when he does not assent) ho' he does not actually rife up upon ever y Repetition of fuch Prayers; especially when he appears not there upon any other ccount, than that which is the proper End of all Devotion, viz. a ferious Appliation of the Soul to Divine Things, and Thirst after all those Spiritual Bleshings; of which the publick Administration of Prayers, Sacraments, and the Scriptures, reach'd or read, are made proper and effefual Conveyances: For he that comes to he publick Assemblies with any other finiter End, to disguise his Opinion, or with esign to be thought what he is not, is oubtless a very unfincere and faulty Chrilian, if he may be allow'd that honouran

ble Name at all, for such an one is scarce

in any respect a Christian.

Thus much for the Querifts Case, in which if you fill think him faulty, diffemble it not, but use him with the Freedom of a Friend and the Integrity of a Confessor; for he hath no Interest that dares to pretend to rival his express Duty, when known and apprehended, having been for above Thirty Years by choice for lemnly devoted to the Love of Jesus, tho' he is the meanest and most unprofitable of all his Disciples.

But fince I know many devout Christians, of the Female Sex especially, that frequent the Prayers of the Church with out any Assent to the corrupted Parts of it, and yet no way visibly notify their Dissent; and that it may be upon the Authority of Mr. Kettlewell's Christian Prudence, which Tract I formerly mentioned to you: Give me leave to debate this Matter a little farther with you, and to tell you, that I think your Case of the Libellaticks very different from this.

To do an express Act of Idolatry, is inconsistent with the very Profession of a Christian, because there remains no Doubt or Controverly about fuch an Act.' But when one Prince by the Success of War (which

(which if not a Divine Decision, seems at least to be a present Determination as to the Subjects Submission) over-runs and ther, I must necessarily believe, that the Conquer'd Prince (the Conquest gives no Right) has justly incurred the Punishment inflicted (the I may not know why) and the Subjects may not know why) and the Subjects may not depose their Prince by any Law in our Hereditary Monarchy, yet the Sovereign of all Princes may, may in Righteousness too, with which all his unerrable Determinations.

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And therefore tho Rebellion has no Excuse, nor the Actors any Warrant, yet Conquest by a foreign Prince seems to have somewhat of a Digitus Dei in it.

And whatever the same just Providence may hereafter determine; yet I do not know that in this Case, that the Exame ple of any former Ages, or any Rule in Scripture either express or imply'd, obliges any particular Subject or whole Nations, in Case of wrongful Usurpations by the Sword, to remain under a fort of an Interdict, till he that suffers be restored to his Right. For he that drops Incense, or takes a falle Certificate of Sacrificing, affirms actually that he hath facrificed; whereas appearing at the Publick 6 2 Offices

Offices does not necessarily imply affent to those Petitions, which are added by the

Authority of a wrong Doer.

As to the fourth Answer which overreaches all these Justifications, I consess my felf unable at present to give it an Answer: Only this occurs to my Observation, that your Affertions therein feem to make the Case different in several Diocesses; for where there is a Vacancy by Death, the Succeeding Bishop in such Place feems to be as Legally promoted as his Predecessor, I mean in the Eye of our Law, which allows many Acts of an Ufurper to be valid as to Grants, in the same kind as it allows the Acts of a Disfeizour of a Manour in many Cafes to bind him that has the Right; so that an Usurper may make a Non-usurping Bishop. But the Case of an Ejected Bishop feems, I confess to differ; and as to him, I know not how to answer your forcible Arguments, till I have better consider'd and inform'd my felf. But whatever may have been the Practice of former Ages, when the Government of the Church was not interwoven with the Secular Laws; yet the Consideration of that Matter seems now to be different in some Respects; and 'tis possible you may hereafter be troubled

bled with more Scribble upon that Subject from him, that loves you for your Virtues, courts your Friendship, is concern'd for your Welfare, and desires you will believe he is

very faithfully your Servant.

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Dr. Hickes's Rejoinder.

Honoured Sir,

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THAT my Rejoinder to your Reply may be more clear, I think it requisite to let you understand in what Method I shall write it.

First, I will say something in reference to what you have said upon my sourth Answer, which you confess over-reaches all your other Justifications, and that at present you do not know how to answer the Force of my Arguments, as to the Case of an Ejected Bishop, till you have better consider'd the Subject; and that possibly you may, as your Modesty expresses it, trouble

trouble me with more Scribble upon that

Secondly, Liptend to reply to several occasional Affertions and Expressions scatter'd up and down your Letter; and

Laftly, I shall consider and examine the Defence you have made for your own Pra-

ctice.

I. As to the first, before you undertake to write any thing upon that Subject, I desire you to read what is written upon it already, because nothing can be added to what is already written upon it on both fides by Dr. Hody and Mr. Dodavell, whose last Book, entituled, A Defence of. the Vindication of the Depriv'd Bisbops they seized in the Printers Custody, when it was ready to be published; and afterwards destroy'd it, tho' written upon a Challenge, which Dr. Hody fent the Author in an infolent Letter which can be produced. But Three Copies of that Book happening by God's Providence to escape the Inquisition, I can procure you one of them, and The Vindication of the Depriv'd Bishops, of which it is the Defence, whenever your leisure will permit you to peruse them. The reading of this Controverfy, as managed on both fides by these Gentlemen, will amply recompence your Pains;

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Pains; but before you begin to read their Books. I defire you to read deliberately The Principles of the Cyprianic Age, and The Unity of the Priestbood, because this latter Book, tho' written before the former and by a different Author, is the Application of it to our Cafe. For the Cyprianic-Principles of Church Government and Discipline are not only inconsistent with Presbytery, as you observe, but with all Erastian Notions and Practices, and the Exorbitant Power of the Regale grounded upon them; and they ferve not only to justify the Church of Scotland against the Presbyterians, but our Deprived Fathers and those who hold Communion with them against their Deprivers, and those who Usurped their Sees, and all who adhere to them: They are of as much use in the English, as in the Scotish Controversy: They are our safest Guides to our Duty in the present Difputes about Communion; and it is upon this Account, that I again presume to recommend those Books to the Reading.

II. As to the second, I shall first animadvert upon those Expressions, which relate to the present Impediment of Communicating in the Churches with respect to the Persons. This, as I observed, you

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were

were not aware of, when you wrote your Query; but in answer to it you say, there seems to be a difference in some Respects between former Ages, when the Govern-ment of the Church was not interwoven with Secular Laws, and now when it is interwoven with them. This I know is the Common-Place of your fide of the Controverly; and by way of Answer to I lay down thefe following Propositions.

1. That the Catholick Church is the Kingdom of God, as it is called in the Scriptures, as also the City and House, i.e.

the Family of God.

2. That this Kingdom had a Being in the World independent on the Secular Powers for above 300 Years, before the Government of it was interwoven with the Se-

cular Laws.

3. That Christ is the King of this Kingdom, and the Bishops his chief Ministers and Vicegerents in it, to whom in their respective Jurisdictions he requires Obedience

from all his Subjects.

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4. That all Emperors and Kings, whether absolute or limited in the Exercise of their Regal Power, become Subjects of this Kingdom by Baptism as well as other Men.

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by Baptism or becoming Christians, more than other Men, but a stronger Obligation to defend the Church and its Rights, and particularly its Government by Bishops, and the Right they only have from Christ, as to ordain so to deprive one another.

6. That Baptiz'd or Christian Emperors and Kings, and the Estates of their Empires and Kingdoms (if Christian) are equally Subjects of the Church; and have the same Obligation of Subjection and Obedience to it within their own Dominions, as in any other Part of the Catholick Church.

7. That the Church loses nothing of the Power, Authority, Jurisdiction, and other Rights which it hath from Christ, by the State's turning Christian or by its Union with the State.

8. That the Church and State is broken, and the Interweavings of one with the other ipso facto unweaved, when the State persecutes the Church.

9. That the aforefaid Union or Interweaving of Civil and Ecclefiastical Laws gives the State no more Right or pretence of Right to usurp it over the Church, or invade its Rights; than it gives the Church to usurp it over the State, or invade its Rights. of Civil and Ecclefiastical Laws in a Christian State, every Christian Subject ought to distinguish the one from the other, especially in Times of Controversy; and to give to the Church the Things of the Church, and to the State the Things of the State.

any Christian Prince or Subject to know what Things belong to the Church, is to enquire what Power, Authority, Jurisdictions, and Rights, the Apostles and their Successors the Bishops claimed and exercis'd, not only without, but against the Consent and Commands of the Secular Potentates, before the Union of Church and State.

of the Church, all Christian People, as Christians or Spiritual Subjects, are bound to defend the Rights of the Church, which are their own Christian Rights, against the State; as much as they are bound under the Relation of Temporal Subjects to defend the Rights of the State, which are their own Civil Rights, against the Church when she invades them.

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reater Temptation, yet they have no more Right or Authority to invade the Rights of the Church in their own Dominions, han in any other Part of the Catholick Church.

14. That the Church, in Consideration of Protection from a Christian State and ther Confiderations, may in some Cales modify the Exercise of her just Power, and nake some Grants and Concessions to the tate, upon Promise or Considence that they vill not be abused or turned to her Hurt nd Prejudice; as not to call Synods withut acquainting the King, and obtaining his Leave, if possible; not to make Foreigners or Clerks of a Foreign Allegiance Bishops; o make none Bishops, but Persons suppoled to be worthy and duly qualify'd, of he King's Nomination; to grant Builders and Endowers of Churches the Honour and Privilege of presenting worthy Clerks to ferve the Cures of them; to allow the great Nobility to erect Chappels, and to chuse Chaplains for their Families; not to instance in many more things of the like Nature, wherein Concordates are wont to be made between Church and State.

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these Concordates become void and of no Force, when the State abuses them knowingly and wilfully to the Mischief of the Church; as to the bringing in or promoting of Idolatry, Hereses, and Heretical Doctrines; to the making or fomenting Divisions and Schisms; to the invading the Sacerdotal Powers, Rights, or Functions; or robbing the Priests of their Tythes or Offerings; or any other way to the apparent Ruin of the Church, as by abolishing the Priesthood in either or both the Orders thereof.

considering these Things, many Christians, to the great Peril of their Souls, have taken the wrong side with the Church against the State within the Roman Pale, and with the State against the Church within these Three Kingdoms and other Reform'd Countries.

17. Particularly in this Kingdom many false Maxims, extremely hurtful to the Church and detrimental to the Christian Religion, are received for Law and Truth; as that Tythes and Offerings may become a Lay-Fee; that Patronage or the Right of presenting Clerks to Cures is a Lay-Fee; that the King is supreme Ordinary; that Bonds of Resignation are lawful;

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wil; ful; that Canons oblige not Christian People in Conscience against the King's Confent, and ought not to be received by them as Canons of the Church without his Leave or an Act of Parliament; that Kings ought not to be Excommunicated; that the King by an Act of Parliament, may deprive Bishops, and dissolve the Relation betwint them and their Flocks; not to mention the ill Use of Prohibitions; the last Resort in purely Spiritual Causes; the Writ of Quare impedit; the Unchristian Acts of Parliament touching the Election and Confecration of Bishops, and the like; which I think I am able to thew have been the Natural as well as Judicial Causes of all the Miseries in Church and State among us for many Years, and of the great Atheism. Deisin, or Unbelief of Revealed Religion. Contempt of the Priesthood, Scepticism of Indifferency in Religion, together with all the Heresies, Schisms, Immoralities, and Height of Profaneness, that now overflow this Land. I could give other Instances of false Maxims, and unrighteous Laws and Usurpations, which have destroy'd the Discipline of the Catholick Church in England; where, by the first Article of Magna Churta, as well as by Christ's Laws the ought to be libera; but indeed, is become from ferve to the great Decay of Christian Piety and Morals, the Endangering of the Christian Faith, and the great Dishenour and Contempt of Christ, who gave her all her Spiritual Rights, and purchased

Her and Them with his Blood.

Afts only in withdrawing our Subjection and Obedience to the Rightful Canonical Bishop, is the same thing in Christ's Kingdom, as Sedition is in the Kingdoms of this World; but when it comes to Resisting and Opposing the Rightful Canonical Bishop, or driving him out of his Throne, and placing an Usurper in it, then it answers to Rebellion: And in both Cases is the Sin of Corab in the Ringleaders, and of his Company in those that follow them, as hath been observed by St. Clement, St. Cyprian, and many other Holy Fathers.

Rightful Canonical Bishop out of his Throne by Secular Force, is plainly a Dethroning of the Spiritual Sovereign by the Spiritual Subjects, a Driving away the Shepherd by the Sheep, the Father by the Sons, and utter Rebellion against Christ, as well as rending the Unity of the Church.

20. Bishops thus dethroned and deprived

by Secular Powers upon any pretence whatloever, ought not to submit to such Deprivations, because such Submissions would be a giving up their Authority and Jurisdiction, which they derived from Christ alone, to he Secular Powers, a Betraying their own Order, and the Rights and Defence of the Church, which Christ hath committed to their Charge and Truft. 1919 4 of 1000000

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21. This way of dethroning and depriving a Rightful Canonical Bishop is in it felf utterly null and void from the Beginning, the done by Lawful Secular Powers, who may punish Bishops, as well as any other Subjects, by Imprisoning Fining, or Banishing of them, or by Death it felf; but they have no Power or Authority to deprive them; indeed, no more than the Bishops have to depose Kings tho' they may inflict Spiritual Centures upon them, as impose Penances, suspend them from the Sacrament, nay even excommunicate them, as well as other Perions, when it is requisite for God's Glory, the Honour and Safety of Religion, and the Preservation of the Church. But to prevent Misconstruction, it is to be undertood, that fuch Excommunications have no other than Spiritual Effects, and ought not to be drawn into any confequence against

against the Kings Temporal Rights and civil Government.

People to adhere to their Bishops deprived and dethroned by the Secular Powers, because such Deprivations being null and of no Effect they remain their Bishops still; and as long as they remain their Bishops, they cannot in Conscience be discharg'd from their Duty to them howsoever oppressed.

23. The Dethroping and Depriving of Rightful Canonical Bishops by the Secular Powers for adhering to their Christian Duty, is yet a greater Sin, and also receives further Aggravation, when those Secular Powers are not Lawful, but Usurping Powers: And those Priests or Bishops, who dare Usurp the Thrones of Rightful Canonical Bishops, so invalidly, so unjustly, fo illegally deprived and driven from their Thrones, are of all others the most detestable Usurpers, Breakers of the Bond of Peace, Unity, Subordination, and all Charity in the City of God; very Corabs, from whom the Lord's People ought to separate by the Laws of the Gospel and the Doctrine of the Catholick Church: They can perform no valid Acts of Priesthood; their very Prayers are Sin; their Sacraments are no Sacraments; their Abfolutions

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folutions are null and of no force; God ratifies nothing in Heaven, which they do in his Name upon Earth; they, and all that adhere to them, are out of the Church; they can claim no Benefits of God's Ptomiles, no not of his Affifting Grace, not of Remission of Sins thro' the Merits of Christ's Blood. Nay, the they should dye Martyrs in the Schifm, their Martyrdom would not be accepted, they would lose the Crown of Glory promised to it; nay the they had many Lives to lose in Martyrdom, or could dye Martyrs more than once, they could not make amends for their Sin with their Blood.

The same may be said of those, who are consecrated by them and put into vacant Sees, and of those who (tho not consecrated by them, yet) join themselves with them, and adhere to them: And I have set all this before you in Propositions, which contain the very Doctrine of the Primitive Church and of her Saints, Martyrs, and Consessors, because you say my Assertions in my former Paper seem to make the Case different in Diocesses, where there is a Vacancy by Death. In such Diocesses, you say, the succeeding Bishop in the Eye of your Law seems to be as legally promoted as his Predecessor (who was promoted as his Predecessor)

ted when there was no Schism) because your Law allows many Acts of an Usurper to be valid as to Grants, in the same kind as it allows the Acts of a Disseizor of a Manour in many Cases to bind him that bath the Right; so that an Usurper

may make a Non-usurping Bishop.

But, Dear Sir, what is your Law to the Law of Christ? which makes a Bithop ordained by an Ufurping Bishop (if not an Usurper, yet) a Cordbite, a Rebel, and Schismatick, as well as himself, and forbids all Communion with the one as well as the other. 21, Your Parallel fails in this respect, that the Disseizor of a Manour is supposed by your Law to have a Right, till the Diffeized proves his own. But in the Church, a Bishop made by an Usurping Bishop is nullus, as well as the Usurper; and hath no Right or Title of Right to the Diocess, over which he places him: And by consequence, tho' he is not an Usurper in the full Sense, as he is that made him fo, viz an Ufurper of another Bishop's Right; yet in this Sense he is an Usurper, that he possesses a Throne to which he hath neither Right nor Title of Right, he is an Usurper of the Episcopal Office and of the Rights of the Church, and his Title to his Throne

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is null and void. 3h, If you review my former Paper, you will find that I make no Difference between the Usurping Bishops; I mean the Usurpers of other Bishops Diocesses and others ordain'd into empty Sees by them, as to the People's Obligation not to communicate with them a For I positively afferted, that the People were bound to separate from the Communion of one as well as the other, and to adhere to the Faithful Depriv'd Bishops and their Communion in opposition to the others, what Penalty sever they endured

for it, Death it felf not excepted.

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Thus you fee, Sir, I have taken the Liberty, as fully as you gave it me, to write to you with the Freedom of a Friend and the Integrity of a Confessor, and as one that thinks he must give an Account to God of what he writes, and with an unfeigned Defire to bring you off upon Catholick Principles from that finful Communion, in which I am verily perswaded you run the risk of your Soul, tho you have hitherto been of it in the Simplicity of your Heart. And whereas you profess to have no Interest, that dares pretend to rival your express Duty when known, having been above Thirty Tears by Choice devoted to the Love of Jesus; give me leave to to put you in remembrance, that the Love of Christ never shews it self so genuinely and powerfully against the Love of the World, as in taking up the Cross, and chusing to suffer rather than sin in all Instances of Tryal, in forsaking Father, Mother, Wife, Children, Houses, Lands, and every thing that is dear to us, rather than do any thing contrary to the least of his Commands.

You tell me, that it bath always been your Belief, that Presbytery is a new-found Platform of Church Discipline, and a Schifmatical Departure from the Rules of Government in the Primitive Church, and the Brat of Rebellion. I assure you in like manner, that the Depriving of Canonical Bishops purely by the Secular Power is no ancient Practice, but a more modern Brat of Ambition, Cruelty, and Revenge in wicked Princes, and in very corrupt Times contrary to the Practice of the first (d) Christian Emperors; and of later Years it hath been the Brat of Atheism, Erastianism, and

⁽d) As hath been shewn against Dr. Hody, in a Book called Historical Collections concerning Church Affairs, &c. to which is added, some Occasional Observations upon Dr. Hody's Book, called, The Case of the Sees vacant by an Unjust and Uncanonical Deprivation stated.

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Rebellion too; and the Practice of it at all times hath been attended with very evil Consequences, and cannot but endanger the Being as well as the Well-being of the Church, not to mention the Catholick Faith, which must always suffer with the Church, which is the Guardian of the Faith. What Havock of the Church and Faith would the Doctrine of Secular Deprivations make in the Reign of an Atheist, Hobbist, or Deist, who hated all Priefts and Reveal'd Doctrines, and believed all pretended Revelations alike? How could the Church and Faith sublist in Arian, Socinian, or Popish Times and Reigns, according to the Power which this Doctrine of the Regale gives to the Secular Potentates? Or why may not Presbytery overthrow the Constitution of the Church in England and Ireland, as well as Scotland, if this Doctrine be allowed? The Doctrines laid down in the foregoing Propofitions must all fall before it, if it be true; but if it be false, then what Havock of Souls must it make in all Reigns, when put in practice? but more especially in the Reigns of Usurpers, when Men are most apt to fide with Wrong against Right, and Error against Truth, and violate all Laws and Rights Spiritual and Temporal, the plain D 3

plain Laws of Nature, the Laws of Christ and his Church, especially the great Law of Ecclesiastical Unity and Subordination, which hath had so many Confessors in former Ages, not to mention the Laws of every Land which are the Rule of Civil

Right and Wrong.
How far Fear of Suffering and Love of the World and worldly Ease will bias the Judgments of Men, and make them too hard for their Understandings in such Times, I appeal to Mr. Kettlewell's Chriflian Prudence, which you mention in your Letter, and is indeed a fearthing Book; and if you have not read it thoroughly, I with for your Soul's fake you would read it again, and try your felf by it. You fay you know many devout Christians of the Female Sex, who frequent the Prayers of the Churches upon the Authority of that Book without notifying their Diffent; to which I must reply freely, not only as a Confessor, but as one who (you know) hath study'd the secret Springs of Enthufiafm, that I have known many who delighted in the Flights and Raptures of Devotion, who yet wanted other Graces, as particularly the Courage and Integrity that were necessary for Christian Confesfors; and who, to avoid Persecution and the

the Troubles and Dangers that attend it. would catch at any thing to buoy up themselves against the Weight of their own Convictions in unjustifiable Practices; and particularly I have known some, who upon misunderstanding or misapplying an Expresfion in that Book, which I suppose is the fame you mean, frequented the Churches, as you fay these Ladies do: I have, thank God, been instrumental to shew some of these People their Mistake, which at this time of Day I wish may not be wilful in those Ladies; for that Book was written a Year and half before the Confecrations of the Usurping Bishops, from whence we date the Schism; and to my Knowledge when the Author wrote it, he had no Eye upon the Schism which happen'd after his Book was publish'd: On the contrary, it was his Opinion as well as his Hope, that they would never forget their Duty so far, as to consecrate Bishops for the Diocesses of our depriv'd Fathers, till after their respective Deaths that they might prevent a Schism; but when that happen'd, he left the Churches, and wrote an excellent (e) Book to justify

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his and our Separation, and upon his Deathbed received the Holy Sacrament from the Hands of a deprived Bishop; and in his last Confession * and Declaration which he left behind him, and which was published, he declared it to be the Duty of all People to live in the Communion of the Deprived Bishops in opposition to the other Communion, as by reference thereunto will appear: Nay, he charged his Wife upon his Death-bed to continue in our Communion, in which by God's Grace the is a faithful Member. And for God's fake, Sir. as you tender the Salvation of these deyour Ladies, will you acquaint them with thefe things? It will now lie at your Door, if you let them live longer in this Mistake; and I must charge it upon your Conscience to give them this Information, because you' know them and I do not.

You fay, the Success of War, if not a divine Decision, seems at least to be a Determination as to the Subject's Submission. To which I answer, that if by Submission you mean the meer Submission of a Captive or conquer'd Person, I grant that the

Book. Dying Declaration is subjoin'd at the End of this

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in the Unity of Christ's Church, &c. and the Obligations both of faithful Pastors, &c. fitted for perlecuted or divided, &c.

Success of War is so far a Divine Decifion and Determination as to the Subjects! as to allow them if they think fit, without binding them in Confcience, to fubmit to the Conqueror. But if by Submission you mean the Submission of a Liege Subject, which carries Allegiance in the Notion of it; then I deny that Success in War is either a Divine Decision, as Dr. Lloyd late Bishop of St. Asaph hath with great Weakness attempted to prove, or otherwise a Determination as to the Subje&'s Submission to the Conqueror; since, as you rightly grant, Conquest gives no Right. I grant, that the Conquest of a Foreign Prince, hath, as you observe, the Finger of God visibly in it; but yet no Conqueror on Earth, tho' as great as Alexander, can make it lawful by the precedent Propositions for the conquered People (where Conquest is truly the Case) to desert their Rightful Canonical Bishops, or by what follows in the next Section either to pray or feem to pray for him and his Success, in opposition to their Rightful Hereditary Prince.

III. You see, Sir, I use your Commission of Freedom to the utmost Extent; and with the same Liberty of a Casuist and Confessor, I proceed in the third Place

to confider and examine the Defence you bave made of your own dangerous Pradice of continuing upon your Knees at Church, when the corrupt Prayers are faying, as well as when the others are faid which remain pure. But here I must lay by all that is faid of the Schism, and suppose there was none, you having not thought upon that, when you propoled your Query. Wherefore abstracting from that, I must observe that you grant all that I have faid in my first and second Answer to your Query against praying or faeming to pray for the French King or Duke of Savoy in any Offices or Prayers for alter'd as is therein expressed; and you also agree with me, that to feem or appear to join in fuch unrighteous Prayers, is contrary to all the strict and holy Dodrines of Christian Simplicity and Sincerity, and justly chargeable with all the finful Consequences which I have mentioned in my fecond Answer.

All the Difference between us, is about the Way that Men who will go to Church ought to take, that they may not feem to join or communicate in the unrighteous corrupted Prayers, as well as in the other unblameable Parts of the Divine Offices: And as to this I thought it necessary for

every

every good Christian that went to Church. to secure his Innocency in not joining with them, first by making publick Protestations against those Prayers and the Use of them. and then constantly to use such Gestures, Actions, and other Signs of not praying while the Priest is reading of them, as are agreeable to his publick Protestations, and sufficient to declare his Dissent both to Men and Angels, that he doth not join in them when they are faid in these

finful Congregations.

This you cannot deny fo far to be a very fafe way without dispute; and therefore why should any good Christian have recourse to a way, that is at least doubtful and disputable of securing his Innocency in the Case before us? In all Temporal Concerns we take the plainest and safest Way to secure our selves, and methinks our Eternal Concerns should oblige us to the same Caution; but you to accommodate the Question to your Practice, alk, and I think too with some Misgivings. whether a publick Refusal (in that Case where the Querist communicates) to own the Right and pretended Title of the French King, and a consequent known Reputation of disowning and disbelieving it, be not sufficient to satisfy and perswade thofe

those with whom he communicates, that he hears no part in those corrupted Prayers, tho' he is harely silent and alters not his Gesture? And then you add, For Angels know he dissents; and all those that thus publickly know his Opinion, must of consequence necessarily think, that he doth not join in them; besides, those who are near him, may plainly discern that he hears no

part in them.

To this I have many things to reply. First, That your publick Refusal, I supand hath loft much of its perswasive Force and Evidence, by your taking the new Oath of Allegiance. Secondly, Tho' the Significancy of it were not so much weakened, yet it is not sufficient to perswade any that you do not join in these Prayers, but those who live in the same place, where you made the publick Refusal: For which reason it cannot satisfy Strangers of other Towns and Countries, who happen to come to your Parish Church, or other Churches of the Neighbourhood that you frequent. But openly to use such Gestures, Actions, and other Signs while those Prayers are faying, as by common received Signification declare that you do not pray or affent to the Prayers, secures you against the

the Scandal that otherwise you will give to Strangers; who by your Example may be brought to join in these corrupt Prayers, if they did not so before, or if they did may become hardened in their Practice: And if they are such as never joined in these Prayers, it will grieve and discourage them to see a Man of your Quality and Character join in them, and fo much the more when they come to hear of your publick Refusal. Thirdly, The publick Refusal which you made in the populous Place of your Abode, cannot in all Probability be known to all the People. Many of the common and meaner fort, especially young Men and Women, who are most easily led aside by the Example of their Superiors, probably never heard of your Refusal, and by consequence must be ignorant of your Opinion, and so must naturally presume you join in those Prayers as well as others, when they see you in the Posture of Devotion at them; and by consequence you must be answerable to God for the ill effect your Example may have upon them. Fourtbly, You do not always refide in your Dwelling-place, but the Business of your Calling often invites you into remote Places, where the publick Refusal you made at the Place of your Abode.

Abode, can have no Effect in making the generality (if any) of the Congregation think, that you bear no Part in these Prayers, while you behave your self as others do that bear a Part in them. But fiftbly, let me as a Cafuilt put it home upon your Conscience; was that publick Refusal you speak of publick indeed? Was it in a Throng or publick Court of Judicature, or other publick Place of resort of all forts of People? Was it entred in any publick Register or made a Record? Or if it were not, did you take Care to get it published in Print to the World, or to make it publick all over your own Country and in all forts of Company? Did you any one Act of publick Signification, as a Confessor; to notify that Refusal? Or was it not rather a private than a publick Refusal, in your own or in some other private House? Or was not that which you call a Refusal, rather a declining to own the pretended Right by going out of the way, as was the Practice of many; and by consequence, no Refusal, much less a Confessorian and publick One ?

These things, Sir, ought to be known, before it can be stated how far your Refusal is sufficient to notify your Opinion, or per-swade

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Swade others that you do not Join in those corrupted Prayers as well as others, while you behave your felf at them as others do, who put them up according to the Intendment of your publick Affemblies. There are many Ministers, who have made that Refusal I suppose you mean as publickly as you; and yet I believe you will be loath to fay, that their publick Refusal is in Reason and natural Consequence sufficient to perswade their Congregations, that they bear no part in these Prayers while thus they say them, tho' they do not kneel at them. Nay, tho' such Ministers should every time they begin Prayers protest before their Con-gregations, that they intended to bear no Part in them, yet their Protestations would be ineffectual to excuse them before God and to Man, because it is a Maxim in Law and common Reason (f) that a Protestation is not good against the Fact.
Tho a Romiss Priest should preach against praying to Saints, and in his Sermons protest against such Prayers; yet his Preaching and Protesting would not ex-culpate much less justify him before God

⁽f) Protestatio non valet contra Factum.

or Man for faying fuch Prayers. Or if a Lay-man should go to his Bishop and to his Parish Priest or to a solemn Vifitation, to make Protestations against such Prayers, and defire his Protestations might be entered in the Registry of the Bithop; yet if he should afterwards behave himself at these Prayers, as others do who join in them, he could not be ex-cused much less justified in the Eyes of God and good Men. The fame might be faid of a Priests protesting against and yet faying the Mass, or a Lay-man's protesting against it and yet going to it And therefore, I thought it necessary for a Man that cannot be perswaded not to go to the publick, not only to make publick Protestations against the corrupted Part of them, but also constantly and openly to use such Gestures, and Actions, and other Signs, while the Priest is reading the corrupted Prayers, as are agreeable to those Protestations, and sufficient to declare his Dissent that he doth not join in them. Otherwise; as his Protestations would contradict the received Signification of his Gestures and Actions of Devotion, fo his Gestures and Actions of Devotion would contradict his Protestations: And so it would be at least unčertam, (49)

certain, by which of the two the Meaning and Intention of the Votist was to be expounded by the Speciators, wiz. Whether he did not pray according to his Protestation, or whether he did aty cording to the received Signification of Kneeling; and for the best and most far vourable Construction that could be put upon the whole, listo that fuch a Wotift was not constant to himself and uniform to his own Practice, but rather as St. James speaks, a doublé-minded Man and unstable in his Ways. I say in such a Case it would be at the least doubtful and uncertain, what was the Meaning of fuch a Man: And therefore altho' your publick Refusal were equivalent to a Protestation, and not weakned and blemish'd by taking the Oath so yet can oit not be sufficient to perswade your Fellow Conmunicants in the Divine Offices, that you do not join in thefe as well as other Prayers, fince you use the same received Sign of Affent to the one, as well as to the others, in which you defire to be understood to pray. I say again, your Meaning and Intention in this Cafe is at the best but doubtful and uncertain, becaule you use one of the received Signs of Praying, which, by the common Practice

and Confent of Mankind, fignifies join-

But to proceed a little further, I muft tell you yet more plainly, that no Protestation by Words or Actions equivalent to a Protestation, is in Reason or Law good against the commonly received and established meaning of a Sign; be it Words spoken or written, or Marks, or Actions, or Gestures. As for example, no antecedent Protestation would in itself be good or ought to be admitted in Excuse or Justification of a Christian from the Charge and Imputation of Idolatry, that should go into an Idols Temple, and there make a Confession with his Mouth of Faith in his Idol, or Sign it with his Hand-writing, or if he could not Write, fet his Mark or Seal to it. Nor would any antecedent Protestation how publick soever or equivalent to a Protestation, acquit a Christian from the Charge and Guilr of Idolatry, that should go at the usual times of Worthip into the Idols Temple, and there kneel before the Idol among his Worthippers, or partake of the Offerings at the Idol's Table; because it was a received Sign or Token of being in Friendship, Covenant, and Fellowship with that Idol. I fay no antecedent Protestation how notorious foever.

ever, ought in Reason to be admitted in Excuse or Justification of such a Chris stian; because Gestures, and Actions, and Marks or Seals have as much the nature of Signs in them, as Words themselves whether spoken or written, and are ac cording to their customary and received Significations, as expressive and declaratory of our Minds and Intentions, as Words ere: Nay, being not in their Natures for subject to equivocal Significations as Words are, they often are more certain and univocal Signs of our Meanings; and this is the Ground of the Maxim I laid down before, that a Protestation is not good against the Fall, i.e. against a Fact or Action which by natural Connection or common Ulage and Acceptation lignifies the contrary; but then on the other fide, fuch a Fact or Action will by God's and Man's Law be good, and admitted as good and valid against the Protestation, and render it inlignificant and of no force.

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For as the latter Testament or Declaration of a Man's last Will evacuates the former, and renders it as null and void in Law, as if it had never been made: So in the Case before us, the Use and Application of univocal Signs according to the received Signification of them, will in the

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Eye of the Law and Reason pass for a Publication and Declaration of a Man's Meaning and Intention; and as effectually evacuate and nullify all that he did or faid before to the contrary, as a contrary Protestation ought to do. The Protestation by Gestures and Actions contradicts and cancels the former by Words in all fuch Cases as this before us, and renders it of no force to affoil the Criminal; and it was upon this Fund of Reasoning, that the Apostle argued against the corrupt Practice of Christians going with their unconverted Friends and Relations into the Temples of Idols, there to eat of the Offerings at the Idol's Table. For they having notoriously renounced the Worship of Idols, and their Opinion of them as false Gods being known to all who knew them, they thought they might innocently and fafely comply with their Friends in this Practice, who knew that they believed the Idols to be nothing, i. e. no true Deities, but false Gods or Devils: But yet the Apostle told them, it was holding Com-munion with Idols, according to the received Notion and Signification of eating at the Table of any Deity of Meats which had been offered unto them, and that according to this received Signification it would be be so taken of all Men; by Pagans, whom it would harden in their Idolatry; by Jews, whom it would prejudice against Christianity; by weak Christians, whom it would embolden to do the same thing; and by the strong, who would be grieved to see them do such dangerous and un-

warrantable things.

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I leave you, Sir, to make the Application of all this to your own Practice, and to confider seriously in the Presence of God, whether by this way of reasoning your publick Refusal can evacuate and null the received Signification of your kneeling in the Church at the corrupted, as well as at the uncorrupt Prayers; or whether in Conscience it doth not rather render your Refusal, how publick soever it was, infignificant, being as flat a Contradiction to it in its received Signification, as any Form of Words you can invent. And whereas you defire me to tell you without diffembling, if I think this Practice of yours faulty, I do here declare to you with the Freedom of a Friend and Confessor, and as in the Presence of God, that I think it faulty and unjustifiable; and defire you as you wou'd approve your self to God, not to continue longer therein. For I think in my Conscience your pub--0850 E 3

publish Refusal and consequent known Red discovering the pretended Title, is not ful ficient to evacuate the received Signification of your Kneeling, or to render it inlignificant and finless in your particular Case, or that it ought to excuse you from the Imputation of assenting or designing to be thought to affent to the Prayers, as ong as you use the common received Sign of affenting to them: Nay, I verily believe for the Reasons aforesaid, that a publick Protestation which would be of more Force than a publick Refugal, yet would not be of Force enough to not lify your Diffent against the received Signation of such a certain univocal Sign to the contrary; but that it might be just ly said of you, should you so protest, Quid verba audiam, cum facta videam? What means the Protestation, what means the Professions of this Man, when he contradicts himself and them in the Presence of God and Men, as often as he goes to Church.

You say you go thither upon no account, but that which is the proper End of Me Devotion, viz. a serious Application of the Soul to Divine Things, and a Thirst after all these Spiritual Blessings, of which the pub-

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publich Administration of Prayers and Sacraments and reading the Scriptures is made the proper and effectual, Conveyance. doubt not, Dear Sir, but the Reputation of your Sincerity in going to Church purely for this great End, is as much known and believed, as your publick Refusal, and of as much force to perfwade Men that you are fincere in your Devotions, and by consequence, that you pray when you kneel; and that you use Kneeling as fincerely in the received Signification of it, when you kneel at the Prayers for the Prince of Orange as at any other Prayers, especially confidering you have fworn to bear him Faith and true Allegiance, of which praying for him is a Christian Part. Thus, Sir, you fee that very Sincerity which you profess, and the Opinion which the World hath of it, will make Men believe that you pray when you kneel; especially Men that know you have taken the Oath of Allegiance, there being no reason in the World to think, but that he who swears Fidelity in Truth and Righteousness to any King or pretended King, will also pray for him, and think it is his Duty fo to do.

You farther profess like a good Christian, that to go to the publick Assemblies with any other sinister end, to disguise ones Opi-

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Opinion, or with a design to be thought what one is not, is doubtless to all a very unsincere and faulty Part, and unworthy the bonourable Name of a Christian. This shews plainly, that what you have hitherto done amis in the Instance we have been disputing of, you have done bond side not thinking that you did amis, nor considering that the certain univocal Sign of Kneeling did (contrary to your Intention) signify your Assent to the corrupted Prayers, as fully as any Words can do, and ought to be so understood. And this Sincerity of your Temper makes me more than hope, that the Danger and unjustifiable Nature of your Practice being so plainly set before you, you will do so no more.

I confess Insincerity, when perceived, is a great Sin and Dishonour to any Christian; but yet so deceitful is the Heart of Man and so partial in our own Case, that our Hearts often deceive us, so that we are sometimes guilty of Insincerities, when we are not sensible of them, or so sensible as we should be. This I verily believe was the Case of many of the Libellaticks I mentioned in my former Papers: And tho in Charity I hope it is not your Case, yet as your Casustand Director of your Conscience, give me leave

to defire you to make a firid and impartial Search of your Heart; and if upon a close and ferious Examination of it, you find that no worldly Confideration hath had any Influence upon you in this unjustifiable Practice, then you have reason to acquir your felf of the Charge of Inv fincerity; and if the Testimony of your own Conscience so discharges you, Charity will oblige me to discharge you from being confcious to your felf of Infincerity: and by confequence of known Sin.

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What remains in your Answer to me former Paper; is to thew the Disparity you think there is between your Practice and that of the Libellaticks, and to represent the Consequence of my Doctrine, which in Case of an Usurpation puts not only particular Persons, but whole Nations (you mean the great Majority of them) under a fort of Interdict, till the Sufferers are restored to their Rights.

As to the first of these I still think there is no Disparity between you and the Libellaticks. For, to use your own Words, as he that drops Incense, or takes a false Certificate of facrificing, affirms actually that be bath Sacrificed: So he that kneels at unlawful Prayers in a solemn Office and Meeting, affirms and declares that he Shivit

prays;

thivocal Sign of praying in a folemn Office, as dropping of Incense before an Idolis of sacrificing to him. Nay, whereas Actions and Gestures are presumed Signs of our Meaning and Intention, as well as Words, which I have proved above, kneeling at the Prayers of a solemn Office at Church is by its received Signification, as much affirming that I pray or joyn in those Prayers, as if I had declared it in Words, and ought to be so taken and understood.

As to the Consequence of my Doftrine, that if obligeth us to remain under a fort of Interdict, till the Sufferers are reftos red: I answer that there is no helping the Consequences of things, and that as great or greater Numbers of Christians have often been obliged to remain under fuch a fort of Interdict as in Arian and Popifb Reigns and Perfecutions, and may be obliged to remain under them to again. For if the Ministers, who have the Posfession and Command of the Churches and the Congregations which communicate with them, are Hereticks, Schisma tieks, or Excommunicates, then indeed we are under a quasi Interdict, because we must not go to them to communicate in ; avmq Divine Divine Offices with fach Perfore, that pure and unblameable, an And when this happens, as it hath often happened and will often happen again, the private thus gregations of the Faithful, how private in small or learce soever, commune the time Churches, which have a Right to the Promiles in the midft of Perfecution, and when Christ is present according to that Promile which more especially relates to persecuting Times and the State of the Church in them, That wheresoever two or three are gathered together in bis Name, there will be be in the midst of them. The Church began in fuch fmall private Meetings, it hath often been reduced to them in Persecutions, and now is so among us; and it is to these little Sanctuaries, that I befeech and exhort you to fly for your Life, as Lot did out of Sodom to little Zoar. You may have the Bleffing of one of them in your own House, when you please; and if upon what I have written in these two Papers, you think it your Duty to betake your felf to the pure Communions in them, I will be responsible to

God and Man for your Change.

I think my felf very much obliged to you for your undeferved Love of me, your

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Defire of further Friendship with me, and your Concern for my Welfare. These are great and generous Exprellions, which few Men have the Courage to give to a Man under the Crofs; and I pray you to believe, that I am very fentible of the Gene rofity of them and truly thankful to you for them, and hope that no Freedom I have taken in this Paper will make any Alterations in your Affections towards none elpherally relates to perfect.

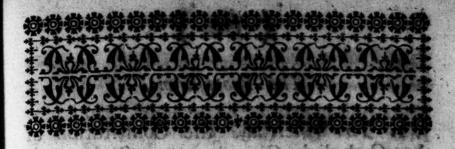
in the many state coveres over two or cores by le in the midle of them. The

Church began in tuche finall private Meetment to house George Hickes of Perfeculions, and now is to among us; and it is to these little Sanctuaries, that beleech and exhort you to dy for your Life the Lot did out of Sodom to little

Zour. You may have the Bleffing of one of them in your own House, when you please; and if upon what I may e written Only to betake your fell to the par cour mentions in them, I will be not on fiele to

Cod and Man for your Change of a game at begine down very neach opliged to

you for your undeferved Love of me, your Defire



Of the Constitution of the Catholick Church, and the nature and consequences of Schism, sent in a Letter to a Sergeant at Law.

is therefore committee in

Dear Sir, galale was all all mount ; a



Have received your Letter, and in compliance with your defires have herewith fent you some Propositions concerning the Constitution and

Polity of the Catholick Church, and the dreadful nature and consequences of Schism, which illustrate one another.

I have laid down my Propositions in a Mathematical kind of Method, wherein what follows is the clear Consequent of what goes before; and I hope I have penn'd them in such plain Words, that any Perfon of ordinary Education and Capacity may understand them, as well as the most learned Man.

The

e Propalitions.

le understand the Constitution the Catholick Church, as a Society, it will be requifire to observe, by what Names It is fet forth in the Scriptures, where it is called the (in) Kingdom of God, and (b) Dominion of Christ, the (c) City of God, the (a) House and Houshold of God! And because this House of God is an holy House, in which he is especially prefent, it is therefore compar'd to a (e) Temple; wherein he is worshipped by Priests and People. It is also called the (f) Powealth, of Ifrael; and the (g) Body of Christ, to signify that it is a Spiritual So

(a) Matth. iv. 23. z. 7. xvi. 28. xxi. 43. Matk i. 44. Luke. i. 32, 33. 'viii. 1. xxi. 31. Acts i. 3. viii. 12. xx.

125. xxviii. 31. 7 Cor. xv. 24. Col. i. 13. (b) Dan. ii. 44. vii. 14, 27. Heb. i. 8. ii. 8. 1 Tim. vi. 15. Rev. xvil. 14. xix. 16. Acts iie 34, 36, Rom. xiv. 9. Phil. ii. 9, 10, 11.

(c) Heb. xii. 22. iii. 12. Gal. iv. 25, 26. Eph ii. 19. (d) Heb. iii. 1, 2, 3, 4, 5, 6. Eph. ii. 19. 1 Tim. iii. 15. r Pet. ii. 5.

V1 (6) 1 Cor. iii. 16. vi. 19. 2 Cor. vi. 16. Eph. ii. 21,22.

(f) Eph. ii. 12. (g) Eph. i. 22, 23. iv. 12, 15. v. 23, 30. Rom. zii. 5. I Cor. zii. 27. Col. i. 8, 24. Corpus fumus de Confeientia Reliciety or Incorporation, of which Christ is the Head, and all particular Churches are Members.

2. It is to be considered, that this Kingdom, Dominion, City, (b) Spiritual House, Body, and Polity of Christ had a Being in the World under its own (i) Magistrates and Rulers, Independent of the Secular Powers Three Hundred Years together.

by Commilion duried from him, Som-

Religionis & Disciplina Unitate. Tertul. Apol. c. 39. Semel dixerim una Ecclesia sumus, ita nostrum est quod-cunque nostrorum est, caterum dividis Corpus. Idem de Virgin. Veland. c. 2. Sed nec Ecclesiam defendere, qui quando & quibus incunabulis institutum est hoc Corpus, probare non habent. Idem de præscript. c. 22.

(b) 1 Pet. ii, 5. Ye also as lively Stones are built up a Spiritual House. Eos esse Ecclesiam, qui in Homo Dei permanent. Cypr. Edit. Oxon. Epist. 50. Quo Sacramento declaratur in unam domum solam, i. e. in Ecclesia victue ros, & ab interitu mundi evasuros, colligi oportere.

Non habitans in domo Dei, i. e. in Ecclesia Dei. Cypr. Epist. 69. Hence our Church in bet Liturgy, fifth Sunday after Epiph. O'Lord, we beleech thee, to keep thy Church and Houshold continually in thy true Religion. And 22 Sunday after Trin. Lord, we beseech thee, to keep thy Houshold the Church in continual Godliness.

mual Godlinels.

(i) Matth xvi. 19. xviii 18. John xx 23. 1 Cor. 7.4,
5. Mark xvi. 13, 20. Matth xxviii 18, 19, 20. Luke
xxiv. 45. Matth x. 16. 1 Cor. i. 1. Rom. i. 1. 2 Cor. i. 1.
Gal. i. 1. ii. 12. Acts xx. 28. Heb. v74, 5, 1 Chron. xxvi.
18. Matth. x. 40. Luke x. 16. John xiii. 20. Heb. xiii.
7, 17. 1 Cor. v. 12. 1 Theff. v. 12. Acts iv. 19. vi. 29.
xvii. 7. Luke xxiii. 2. 1 Gor. iv. 21. x. 2. xiii. to. 1 Tim.
v. 1, 20. 2 Tim. iv. 2. Tit, i. 13. ii. 15. Rev. ii. 14, 20. ii.

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ther, before the Empire became Christian; and afterwards in the Reigns of Apoltate and Heretical Emperors, who perfecuted the Church.

Christ the Archetypal, Eternal Melchizedech is the (k) King of this Spiritual
Kingdom, Lord of this Spiritual Dominion, and supreme Head of this Spiritual
Corporation; and the (!) Bishops as (m)
Successors to the Apostles, are under him
by Commission deriv'd from him, Spiritual (n) Lords and Princes, as well as
Priests in this Spiritual Kingdom, to whom
in their respective Dominions and Jurisdi-

(k) Our den örrwe i Bastames arsper G auris leed's InG re Gen, &c. Therefore this Man, who is truly King, he is the holy Priest of God; in like manner as even nor amongst the most polished of the barbarous Nations, who take their Kings from among their Priests. Clem. Alex. Strom. Lib. 7. p. 720.

ections.

^{(1,} m, n,) Oi 'Arosodol, &c. Apostoli nobis à Christo evangelizaverunt, Jesus Christus à Deo. — Missus enim est Christus à Deo, & Apostoli à Christo, & factum est utrumque ordinate ex voluntate ejus. Mandatum quippe accipientes, ex per Resurrectionem Domini nostri Jesus Christi plena certitudine imbuti, denique verbo consistanti, cum Spiritus Sancti fiducia egressi sunt; evangelizantes Regni Dei adventum, per Regiones & Urbes Verbum Dei prædicantes, primitias (sua prædicationis ad fidem conversas) spiritu suo probantes, Episcopos & Ministros corum qui credituri erant, constituerunt. Clem. Epist. ad Cor. 50. 42. Apostoli nostri per Jesum Christian Dominum nostrum cognoscentes contentionem de

ctions he requires Obedience of all his Subjects of what temporal Rank or Condition to evet, as to his Stewards, Vicegerents, or chief Ministers over his Church 4. That

nomine Episcopatus oborituram, eam ob causam perfecta scientia præditi, prædictos (i. e. primitias sum prædicationis, seu primogenitos in Christo) constituerunt, & deinceps futuræ Successionis regulam tradiderunt, ut cum illi morrui essent, alii viri probati Ministerium corum acciperent. c. 44. Thu Testimony of St. Clement a Fellow Labourer with the Apostles, agrees exactly with the Scriptures. Acts vi. 6. Whom they fet before the Apostles, and when they had prayed, they laid their bands on them. Xiv. 23. And when they had ordained them elders in every Church. Tit. i. 5. For this cause left I thee in Crete, that thou souldest set things in order, and ordain elders in every City, as I had appointed thee. I Tim. iv. 14. Neglect not the gift which is in thee, which was given thee by prophety, with the laying on of the hands of the Presbytery. v. zz. Lay bands fuddenly on no man. z Tim i. 6. I put thee in remembrance to ftir up the gift of God which is in thee, by the imposition of my hands. Ab Apostolis institutes Episcopes suisse, & eorum Successores usque ad nos. Irenaus Lib. 3: c. 3 Edant origines Ecclefiarum fuarum, evolvant ordinem Episcoporum suorum, ita per Successionem ab initio de-currentem ut primus ille Episcopus aliquem ex Apostolis vel Apostolicis Viris qui tune cum Apostolis perfes veraverint, habuerint Auctorem & Antecessorem. Terror. de Præscrip. c. 32. Meminisse autem Diaconi debent, quoniam Apostolos, id est Episcopos & prepositos Dominus elegit; Diaconos autem post ascensum Domini in Cœlos Apostoli sibi constituerunt Episcopatus sui & Ecclesiæ Mivistros, Cypr. Epist. 3. Ut Unitarem à Domino & per Apostolos nobis Successoribus traditam, quantum possumus, obtinere curemus. Idem. Epist. 42. Pores stas ergo peccatorum remittendorum. Apostolis data est & Ecclesis; quas illi à Christo missi constituerunt

4. That the Church or incorporate Body of Christians is by its Constitution a (a) Holy Royal or Regal Priesthood, as it is called in the Scriptures. First, because Christ the Head of it is the Antitype of Melchizedech, and as such, a Sacerdotal Sovereign or Regal Priest; And secondly, because this Sacerdotal Sovereign has committed the Government and Administration of his Kingdom to Ministerial Priests, who, as I must often put you in mind, are the (p) Vicars, Substitutes,

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Episcopis, qui eis Ordinatione vicarià successerunt. Ibidad Firmil. 75. Inde per temporum & Successionum vices, Episcoporum Ordinatio & Ecclesiæ ratio decurrit, ur Ecclesia super Episcopos constituatur, & omnes actus Ecclesiæ per eosdem præpositos gubernentur, cum hoc itaqi Divina Lege sundatum sit, & c. Cypr. Epist. 33. Quamobrem, Frarer, si Majestatem Dei, qui sacerdotes ordinat, cogitaveris, qui arbitrio ac nutu & præsentia sua, & præpositos ipsos & Ecclesiam cum præpositis gubernat, & c. Cypr. Epist. 66. Nec hæc jacto, sed dolens profero, cum te Judicem Dei constituas ac Christi, qui dicit ad Apostolos, & per hoc ad omnes præpositos, qui Apostolis Ordinatione Vicaria succedunt, qui audit vos, me audit — Ecce jam sex annis, nec fraternitas habuerit Episcopum, nec Plebs præpositum, nec Ecclesia Gubernatorem, nec Christus Antistitem, nec Deus Sacerdotem. Cypr. Epist. 66.

(o) 1 Pet. ii. 5, 9. You are built up a Spiritual Houle, an Holy Priesthood.

But you are a chosen generation, a Royal Priesthood, or Kingdom of Priests. Ex. xix. 6.

(p) Neque enim aliunae Hæreles abortæ funt, aut nata SchifLegates, or Vicegerents of their Regal Saccerdotal Lord and Master, in his Kingly as well as his Priestly Office, throughout all the Districts and Dominions of his Spiritual Kingdom upon Earth.

in the Catholick Church is a Part of this Kingdom, or Member of this Spiritual Bod dy and Corporation, of which Church is

Supreme Head and Governour 1094 200

6. That the Government of Diocesses or particular Districts of this Corporation, is Single or Monarchical under their respective Bishops, who in their several Churches answer to the High Priest of the Jews; but the Government of Provinces and of the whole Corporation, commonly called the Catholick Church, is (*) And stocratical and Collegiate with respect to the several Bishops, who are (*) Fellows

Schismata, quam inde, quod Sacerdoti Dei non obtemperatur, nec unus in Ecclesia ad Tempus Sacerdos, & Judex vice Christi cogitatur. Cvpr. Epist. 50.

. In the Infirmation of many c

dex vice Christi cogitatur. Cypr. Epist. 59.

(q) Cum sit à Christo una Ecclesia per totum mundum in multa membra divisa, item Episcopatus unus Episcoporum concordi numerositate dissulus. Cyprian. Epist. 55. p. 112.

⁽r) (s) Accepi primas literas tuas, Frater charissime, Concordiam Collegii Sacerdotalis sirmiter obtinentes, & Catholica Ecclesia coharentes, quibus significasti cum Novatiano te non communicare, sed sequi Consilium no-

and Collegues in the Government and Sal cerdotal Power committed upto them by Christ

7. That these Gollegues or Fellows in the Governing and Sacerdotal Power, which Christ hath committed (t) in part and in whole, severally and jointly, to them, are bound to maintain Correspondence or Communion with one another, and to ratify one another's Lawful Acts.

of them, as to force and effect is done by all; infomuch, that he who is admitted into this Spiritual Corporation or excluded from it by any one of them, is admitted on excluded by all.

firum, & cum Cornelio Co-episcopo nostro unum tenere Consensum. Scripsisti etiam ut Exemplum earundem Literarum ad Cornelium Collegam nostrum transmitterem, ut deposită omni sollicitudine jam sciret te secum, soc est cum Catholică Ecclesia communicare. Cypr. Epist. 55. Edit. Oxon. So in the Inscriptions of many other Epistes, as Cyprianus Caldonio & Herculano Collegis. Et Cyprianus ad Antonianum Fratrem. Ac si minus sussiciens. Episcoporum in Africa numerus videbatur, etiam Romam super hâc re scripsimus ad Cornelium Collegam nostrum, qui & ipse cum plurimis Co-episcopis, sabito Concilio, nobiscum Sententiam pari gravitate & salubri moderatione consensit. Venio jammunc, Frater charissime, ad personam Cornelii Collega nostri.

(t) Episcopatus unus est, cujus à singulis in solidum pars tenetur. Cypr. de Unitate Ecclesia. See the Note on the Place in the Oxford Edition.

Marine.

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9. That Men become Subjects of this Sacerdotal Kingdom, or Members of this Spiritual Policy and Corporation, (u) by Baptism; and that all (x) Emperors and Kings, whether absolute or limited in the Exercise of their Royal Power, become Members and Subjects of it by Baptism, in the same manner as other Men do.

10. That Men, not as Men, but as Chriflians, are Subjects of this Kingdom, or Members of this Spiritual Corporation.

11. That all Christians, Emperors and Kings as well as others, cease to be Members of this Spiritual Corporation or Subjects of this Kingdom, by Lawful Excommunication, Apoltacy from Christianity, open Herefy, or professing Doctrines destructive to the Catholick Faith: As also by Schism, which in Church Subjects, confifts in withdrawing their Subjection and

(u) Mark wi. 16. John iii. 5. Acts ii. 38, 41. wiii.

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⁽x) Valentinian the Emperor in his Speech to the Bishops of the Province of Milan, speaks to this purpose: Wherefore do you place fuch an one in the Archbilhop's Chair, to whom I, who have the Administration of the Empire, may heartily bow my Head, and submit to his Admonitions and Reproofs. For as a Man, I am subject to Failings, and as such, shall receive them as falutary Physick for my Soul. Theodor. Eccles. Hift. Lib. 4. cap. 6. sovon sorrous Charles of soon

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Obedience from their Rightful Bishops; And in Bishops or Church Governours, in refuling or forsaking of Communion or Correspondence with their Rightful Fellow-Bishops without Cause; or (1) invading

(y) Cyprianus ad Antonianum Epift. 55. Factus est autem Comelius Episcopus de Dei & Christi ejus judicio, de Clericorum pene omnium testimonio, de plebis que tunc affluit Suffragio, & de Sacerdetum antiquorum & bonorum Virorum Collegio; Cum nemo ante se factus effet; cum Fabiani lorus, id eft, cum locus Petri, & gradus Cathedra Sacerdotalis vacaret. Quo occupato Dei Vofuntare, atque omnium noftium Consensione firmato quifquis jam Episcopus fieri bohuit, foris fiat necesse est, nec habeat Ecclesiasticam Ordinationem, qui Ecclesia non tenet Unitatem : Quisquis' ille fuerit multum de se 11cet jactans, & fibi plurimum vendicans, profanus eft, alienus est, foris est. Et cum post primum secundus esse mon potest, quisquis post unum, qui solus esse debeat, factus est, non jam secundus ille sed nulius est. Quod vero ad Novatiani perlonam pertinet de quo desidetasti tibi scribi, quam hærefim introduxisset: Scias in primo loco nec curiofos effe debere, quid ille doceat, cum foris doceat. Quisquis ille eft, & qualiscunque eft, Christianus non est, qui in Christi Beolesia non eft. Jactet fe licet, & Philosophiam vel Eloquentiam suam superbis vocibus prædicet, iqui nec fraternam Charitatem nec Ecclesiasticam Unitatem retinuit, etiam quod prius fuerat, amisit. Nisi si Episcopus tibi videtur, qui Episcopo in Ecclesia à sedecim Co episcopis facto, Adulter atque extraneus Episcopus fieri à desertoribus per ambirum nititur; & cum fit à Christo una Ecclesia per totum mundum in multa membra divifa, item Episcopatus unus, Episcoporum multorum concordi numerofitate diffusus ; ille post Dei Traditionem, post connixam & ubique conjunctam Ecclesiæ Catholicæ Unitatem, bumanam conetur Ecclesian facere, & per plurinias Civitates novos Apostolos suos mee Jan

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one another's Spiritual Principalities and Jurisdictions, contrary to the Fundamental (2) Rights or Laws of the Sacerdotal or Episcopal College, and that Spiritual Union, wherein the Polity of the Sacerdotal College, and the Being and Well-

mittat; cumque jampridem per omnes Provincias & per Urbes fingulas Ordinati funt Epifeopi, ille fuper cos creare alios Pseudo-episcopos audeat. Episcopatum etiam tenere non posset; etiamsi Episcopus prius factus à Coepiscoporum suorum Corpore, & ab Ecclesia Unitate descisceret. Qui ergo nec Unitatem Spiritus nec Conjunctionem Pacis observat, & se ab Ecclesia vinculo atque à Sacerdotum Collegio separat, Episcopi nec potestatem potest habere nec honorem, qui Episcopatus nec Unitatem voluit tenere, nec Pacem. Upon these Passages are grounded the following Rules and Maxims of the Canon Law. Vivente Episcopo alius fibi succedere non valet. Non est Episcopus qui in Locum alterius irrepserit. D. 2. 4. 5. c. 5. c. 6. So Cyprian in bis Epiftle 73 ad Jubaianum. Nam Novatianus simiarum more, quæ cum homines non fint, homines tamen imitantur, vult Ecclesiæ Catholicæ Autoritatem fibi & Veritatem vindicare, quando ipse in Ecclesia non sit, imò adhuc insuper contra Ecclesiam Rebellis & hostis extiterit. Epist. 68. Cum Novaclesiæ judicatus sit, ad nos in Africam legatos missilet, optans ad Communicationem nostram admitti, hinc à Concilio plurimorum Sacerdotum, qui præsentes eramus, sententiam retulerit; se foris effe capiffe, nec posse à quonam nostrûm sibi communicari, qui Episcopo Corneprofanum Altare erigere, & adulteram Cathedram collocare, & Sacrilega contra Vivum Sacerdotem Sacrificia offerre tentaverit.

(z) Servatur à nobis patienter & firmiter charitas animi, Collegii honor, Vinculum fidei, & Concordia Sacerdotii. Cyprian in bis Epistle ad Jubianum. being of the Catholick Church, as a So-

ciery, doth confift.

12. That as when Differences and Divifions happen in any Civil Society, as Kingdom, College, or Corporation; the Lawful Society is in the Lawful Head and the Members which adhere to him, tho the fmaller Number: So in every Diocels, the Church is in the Rightful Bishop, who is the Principle of Unity in it, and his Flock the never to small in Number: And in every Province, the Episcopal College is in the Rightful Primate or President of it. and those Bishops and their Flocks which adhere to him, as the Principle of Unity therein.

13. That all the Promises of the Gofpel are made to Christians, as actual Members of the Church: And as no Man how eminent foever for personal Virtues, can in the ordinary way of Salvation claim the Benefit of them, before he is a Member of the Church; fo no Man who by any (a) Act of his own or of the Right-

(a) Dum Conjurationis suæ memores, & antiqua illa contra Episcopatum meum, imò contra suffragium ve frum & Dei judicium, Venena retinentes; inftaurant creterum contra nos impugnationem suam, & Sacrilegas Machinationes infidiis solitis denuo revocant. Et qui-

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ful Bishop, ceases to be a Member, can lay any claim to them or any of them, not so much as Remission of Sins.

14. That

dem de Dei Providentia, nobis hoc nec volentibus nec obstantibus, imò & ignoscentibus & tacentibus, per quas meruerant rependerunt, ut à nobis non ejedi ultro fe rejicerent, ipfi in fe pro Conscientia fud sententiam darent, secundum vestra divina Suffragia, conjurati & scelerati de Ecclesia sponte se pellerent. Cypr. Ep. 43. ad plebem contra Felicissimum, & alios Schismaticos Presbyteros. In Ecclesiam Lapsos reducere & revocare promittunt, qui de Ecclesia recesserunt. Pereant fibi foli qui perire voluerune. extra Ecclesiam soli remaneant, qui de Ecclesia recesse-runt. —— Nolite ergo esse participes corum —— Discedite à talibus ---- Vitate Lupos ---- Ibid. So in the Case of Maximus the Roman Prestyter, Agendus the Deacon and Macheus and Longinus, who join'd in the Promotion of Novatian against Cornelius. Epist. Cypr. 45. ad Cornelium. Venerunt ad nos, Frater charissime missi à Novatiano Maximus Presbyter, & Augendus Diaconus, &c. sed enim cum ex Literis quas secum ferebant. & ex eorum sermone arque affeveratione, Novatianum Episcopum fadum comperissemus, illicita & contra Ecclesiam facta Ordinationis pravitate commeti, à Communicatione eos nostrá statim cohibendos esse censuimus, -Ac ne corum furens Audacia unquam defifterer, hie quoque in Schismatis pantes Christi membra distrabere, & Catholica Ecclefia Corpus unum feindere ac laniare mituntur. - Et agnoleant atque intelligant, Episcopo semel facto, & Collegarum ac Plebis reftimonio & Judicio comprobato, alium constitui nullo modo posse. Epift. ao. In the publick Confession of Maximus, Gerranus, Sidonius Maccarius, & c. Nec enim ignoramus unum Deum effe, unum Christum effe, unum Spisitum Sanctum, unum Episcopum in Ecclesia Catholica esse debere. Epift. 52. Quomodo potest effe cum Christo, qui cum Sponsa Christi atque in ejus Ecclesia non est? Nec remanere in Ecclefia Dei possunt, qui Deisicam & Ecclesiasticam Disciplinam Kings as well as others, who adhere to unlawful usurping Bishops or Archbishops, and join in Communion with them, do by their Schismatical Adherence cut themselves off from the Church, which is the Body of Christ; and so by their (b) own Act and Deed, they cease to be Members of that Spiritual Corporation, and are no longer in but out of the Church, and so remain as long as they continue in the Schism.

15. That in all Controversies about Right among Bishops, it is the Duty and highest Concern of Christians, as Christians, following the Example of the best and most imitable Times, to enquire into the Title of the contending Parties, and to be as faithful to the Rightful Bishops, as Tem-

plinam, nec actus sui conservatione nec morum pace tenuerunt. Epist. 59. Si autem quis ultro ac crimine suo
perierit, & pœnitentiam agere, atque ad Ecclesiam redire
noluerit. Ex Epist. 69. Quisquis autem de Collectis soras exierit, id est, si quisquis quamvis in Ecclesia gratiam
consecutus, recesserit, & ab Ecclesia exierit, reum sibi
futurum, id est, ipsum sibi quod pereat, imputaturum.
Quod Apostolus Paulus explanat, docens & præcipiens,
Hæreticum vitandum esse ut perversum, & peccatorem
à seipso damnatum. Hic enim reus sibi erit, qui non ab
Episcopo ejectus, sed sponte de Ecclesia prosugus, & hæretica præsumptione à seipso damnatus.

(b) See the Note on the 13th Proposition.

poral Subjects by the Temporal Laws ought

to be to Rightful Kings.

thing by Baptism or becoming Christians more than other Men, but a greater and stronger Obligation to defend the Church of Christ and all its Rights, and particularly the Polity of it by the Royal Priesthood of the Bishops or chief Spiritual Magistrates of it, to which as Christians they are subject, and without which it cannot be a Church.

17. That these chief (c) Spiritual Magistrates or Rulers of the Church under the great Eternal Melchisedech, are called Governing or Royal or Chief Priests, because they are his (d) Legates or Lieutenants and Vicegerents in his double Capacity, both as King and High Priest; and therefore cannot be depos'd or depriv'd of their Jurisdictions or Spiritual Principalities or Cures of Souls, which they re-

(c) See Prop. ift and 2d.

⁽d) 2 Cor. v. 20. Pro Christo ergo Legatione fungimur. Or, In Nomine Christi Legatione fungimur. Obseramus pro Christo. Or, In Nomine Christi, or, Vice Christi. Ibid. Unus in Ecclesia Sacerdos & Judex Vice Christi. Cypr. Epist. 69. Edit. Oxon. Quamobrem, Frater, si Majestatem Dei, qui Sacerdotes ordinat, cogitaveris. Epist. 71.

by their Spiritual Inferiors, or those who

are their Spiritual Subjects.

18. That it is one of the principal Rights of the Church, for Bishops or Chief Governing Priests, as to Constitute and Ordain, so to (e) censure, deprive, and degrade one another by their Collegial Spiritual Power.

or Kings, and the Estates of their Empires or Kings, and the Estates of their Empires or Kingdoms if Christian, are equally Subjects of the Church; and have the same Obligation of Subjection and Obedience to the Sacerdotal Power or Spiritual Princes of it within their own Dominions, as in Foreign Countries and Dominions they have to Foreign Bishops, when they happen to reside in any other Part of the Catholick Church.

or Sacerdotal College of the Bishops lose nothing of their Power, Authority, or Jurisdiction, and other Rights which they have from Christ, by admitting Sovereign Princes into the Church, upon which follows the Coalescence or Union of the Church with the State.

⁽e) Euseb. Hift. Eccles. Lib. 8. c. 30.

State, or of the Spiritual with the Temporal Powers, is broken, and the Interweaving of the one with the other, as you call it, becomes info facto determined or unweav'd, when the State perfecutes the Church. Thus in the Perfecution of the Apostate Emperor Julian, and in the Perfecution of the Church was disunited from the State in the Roman Empire. And in our own Country, the Church was in like manner disunited from the State in the Reign of Queen Mary, in that short but violent Perfecution.

the Church, when the Temporal perfective the Spiritual Potentates and those who adhere to them, for any Moral Duty in Obedience to God's Laws; as when they perfect them for professing any Article of the Christian Faith. More especially it is a most grievous Perfection of the Church, when the Temporal Sovereigns by Force drive the Lawful Spiritual Sovereigns under Christ from their Flocks, purely by Temporal Force, and punish the Flocks for adhering to them.

23. That nevertheless it is the indispensable Duty of their Flocks to own them,

and

and adhere to them as their Rightful Bishops and Confessors, and to (f) separate from the Communion of those who usurp their Thrones, the they suffer for so doing; as in Times of Controversy between the Rightful and Usurping Bishops, (g) many faithful Christians of all Ranks have to their utter worldly Ruin done.

24. That the Union or Interweaving of the Civil with the Ecclefiastical Laws and Government, upon which you insist so much, (b) gives the State no more Right

(g) As in the Case of St. Athanasius, St. John Chrylo-

stom, Ignatius, Arsenius, and others.

⁽f) Nolite ergo esse participes corum — Vitate Lu-pos, qui Oves à Pastore secernerunt. Cypr. Epist. 62. p. 84. Nam & hæc Fidei & Laudis vestræ alia Confessio est. unam esse Ecclesiam confiteri, nec alieni erroris vel potius pravitatis participem fieri; repetere eadem caftra un-de prodiiftis, &c. Epift. 54. Atque ut magis intelligi possit contra ejusmodi audaciam, que sit Censura Divina. invenimus in tali facinore non solum Duces & Auctores. fed & participes, ponis destinari, nisi se à Communione malorum separaverint; præcipiente per Moysen Domino & dicente, leparamini à Tabernaculis hominum iftorum, &c. Quo exemplo oftenditur & probatur, obnoxios omnes & culpæ & pænæ futuros, qui Schismaticis contra przpolitos & Sacerdotes, irreligiola temeritate miscusrint. Sicur etiam per Holeam Prophetam, Sacrificia eorum tanquam panis luctus, omnes qui manducant ea contaminabuntur. Epift. 69. See more to this purpose in his Tract de Unitate Ecclesia.

⁽b) Theodorer. Hift. Eccles. Lib. 4. c. 8. faith, the Emperors Valentinian, Valens, and Gratian, to the Bishops of Asia,

or pretence of Right to usurp it over the Church or invade its Spiritual Rights which it derives from Christ, than it gives the Church to Usurp it over the State or invade its Temporal Rights which it derives from God.

25. (i) That the State Usurps it over the Church, and plainly invades its Rights, when the Temporal Sovereigns take upon them to Deprive and Depose the Spiritual Sovereigns by their Temporal Power, and dissolve

Asia, Phrygia, &c. Our Majesty commanded the Constistantial Doctrine to be preached every where i but yet in such
manner as no Man could say, that he followed the Religion
of the Emperor who governed this World, not regarding the
who left us his Commands concerning our Salvation. For in
the Gospel of our God it is thus written, Render unto Oclar
the things that are Celats, and unto God the things that are
Gods. And therefore, O ye Bishops, cease to abuse the Emperor's Majesty. For we, because we would be Innocent as to
you—— always commanded that the Husbandmen of the
Field of Christ should not be persecuted, or oppossed, or bated,
or the Procurators of the Great King driven away by
force. This Command we gave in the Presence of Megalius,
Cicero, &cc.

nec fici Imperator

(i) Ubinam legistis Imperatores antecessores vestros Synodalibus Conventibus intersuisse? niss forsitan in quibus de Fide tractatum est, qua Universalis est, qua Omnium communis est, qua non solum ad Clericos, verum etiam ad Laicos, & ad omnes omnino pertinet Christianos. —— Deniq; hi, quibus tantum humanis rebus & non Divinis præesse permissum est, quomodo de his, per quos Divina ministrantur, judicare præsumant, penitus ignoramus, —— Cum ad yerum ventum est, ul-

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diffolve the Spiritual Union that is between

them and their Flocks.

26. That in a Mixture or Intertexture of the Civil with the Ecclefiaffical Laws and Government in a Christian State. every Subject of the Church (the King or Queen not excepted) ought carefully to diffinguish the Rights of the one from the other, especially in times of Controverfy between them; and to give to the (k) Church and Spiritual Sovereigns of it

tra nec fibi Imperator Jura pontificatus arripuit, nec Pontifor Imperatorium Nomen usurpavit, quoniam idem Mediator Dei & Hominum Jesus Christus, sie actibus proprie & Dignistation distinctio, Officia parestatio utrius qui discrevit. Same evidencer oftendring, à Secular, potestate nec ligari profate nec foles poffe Pontificem, quem conftat à pio Principe Constantino Deum appellarum, nee posse Deum ab cominibus judicari manifestum esta Sed & Theodosius junior Sandre Synado scribens Rphesina prima, dixin Deputatus of igitar Candidianus magnificantissimus Comes stremarium Domafticonum ufq; ad Sandrifimam Synodum veftram, & in nulla quidem in, que faciende funt de più dogmatibu quastiones, fou potint expositiones communicare : Illiaitum naming of enm, gur man fit ex Ordine Sandiffimonum Episcoporum, Ecclefiafticis intermisceri Tradatibus. - His itag manifeste repertis, apparer Comministrum Ignatium per Imperialem tantummode Sententiam millo modo possiffe profun expelli. In cujus damnationes quia prafulum quoque affenius sublecutus eft, apparet id quoque fuiffe patratum adulationis non legitima Sandionis. Pope Nicolaus in bie Epifile to Michael the Emperon, who proscrib'd Ignarius Patriorch of Constantinople, and got bim depor'd by a pack's Council which met in his Palace. D. 1. 96. c. 4, 5, 6,700

7 88 ° the chings of the Church , and to the State on Temporal Sovereign the things of

of the Christian Paith which is cotal led

27. That the best and firest way for any Christian Prince of Subject to know what things belong to the Church list to enquire what Powers Authority, Junisdidion, and Rights the ancient Royal Priodhood, I mean, the (le) Apostles and their Successions the Bithops Ichaim'd and exercis'd, not only without but against the Confent and Commands of the Secular Potentates, before the Union of the Church and the State; bloridu of w. To . sangrul L

28. That when the State invades flich Rights of the Church, all Christian Beo-Subjects to the Royal Priefthood under Christ, are bound to undergo all Hazards and Perfecutions in defence of those Rights of the Church, and of its Bishops (which are their own Spiritual Christian Rights) against the State ; as much as they are bound, under the Relation of faithful Tanporal Subjects, to defend the Rights of the State, which are their own Civil Rights, against the Church, when she invades their.

⁽¹⁾ Acts iv. 19. xxiv. 4. xvii. 6, j.

Church, as a Society and Corporation, and of the Christian Faith which is committed as a Trust unto it as such, consists in the People's faithful adherence to all the Spiritual Rights of it; but more especially in their adhering to the Rightsul Bishops, however ejected, persecuted, and oppress'd.

and Kings, as well as other Spiritual Subjects of the Church, forfake the Rightful Bishops, and their Fidelity and Obedience to them, who set up Usurpers in their Thrones, or who uphold, maintain, and defend them so set up, or who own their pretended Authority, by submitting to their Usurp'd Jurisdiction, or living in Communion with them.

or Sovereign Christian State, the they have more force and stronger temptations, yet they have no more Right or Authority to injure or invade the Rights of the Church in their own Dominions, than in any other part of the Catholick Church.

Church (for fo I now call the Governors

of the Church) or Episcopal College, in consideration of Protection from a Christian Statevior rother confiderations, Thathirin fome Cales and upon fome Occasions mou dified Ithe Exercise of her just Power, and made fome Grants and Concessions tof the State, upon Promise or in Truth and Cont fidence, that they should not be abus'd or turn'd to her Harr and Prejudice s as in a Time when the Clergy is factious, not to call Synods without acquainting the King, and obtaining his Leave if possible; not rominake Foreigners for Clerks of a Foreign Allegiance, Bilhops to the Prejudice of the State; to make non Bishopse but Persons supposed to be worthy, and due ly qualified, of the King's Nomination, and well-affected to him, but yet to be apul prov'd by the Bishops; To grant Build ers and Endowers of Churches the Honour and Privilege of presenting worthy and fitting Clerks (of whose Worth and Fitness the Bishops ought to be Judges) to ferve the Eures of them; totallow the Nobility or other Great Persons to erect Ghappels, and choose Chaplains Licens'd by the Bishop to take the Cure of their Families ; Not to instance in other things of the like nature, wherein Concordats are wont to be be made between Church and State4 CELLE

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State, and wherein also for the same reafon Sovereign Princes and States, considering the great Benefits they receive by the Church, have in some Cases modified their Sovereign Power, and in Trust and Considence they should not be abus'd to their Hurt, have granted Privileges to the Church.

33. That the Ruling Church ob Epifcopal College is bound to refume these Grants and Concessions, and the Agreements betwixt them and the State become void and of no force, when the State abuses them knowingly and wilfully to the Mischief of the Church; as to the bringing in and promoting Idelatry, Herefies, or Herefical Doctrines to the making and formenting Divisions and Schilms a to the invading the Sacerdotal Power, its Rights or Functions, or robbing the Priefts of their Titles or Offerings; or any other ways to the apparent Ruin of the Church, as by abolishing the Priesthood, in any of their Dominions, in either or both the Orders

34. That for want of knowing or duly confidering these things, many Christians, to the great Peril of their Souls, have taken the wrong side with the Church against the State within the Ro-

man Communion; and with the State against the Church in these Three King-doms and other Reform'd Countries, for which God seems to be angry with them. Particularly in this Kingdom, many falle and unchriftian Maxims, prejudicial to the Commission or Charter of the College of the Apostles, and by consequence to the Episcopal College of our High Priests, and very hurtful to the Church and its Rights, and detrimental to the Christian Religion, are received for Law and lawful among us, which ought not to be so in any Christian State : Such, I think, are these that follow: That Patronage, or the Right of presenting Clerks to Cures, is a Lay-Fee; That Tythes and Offerings may become Lay-Fees; That Bonds of Refignation are Law-ful; That the King is the Supreme Ordinary : That Canons made by the Church Regent or Episcopal College, do not oblige Christian People in Conscience without or against the King's Consent; and that they ought not to be received by them as Canons or Spiritual Laws of the Church, without bis Leave or an Act of Parliament; That Kings (Subjects to the Church, as well as other Men) ought not to be Ex-communicated, how wisked soever they are; That the King, by an Act of Parliament, may

may depose Bishops, and deprive them even of their Jurisdiction puraly Spiritual and diffolve the Relation between them and their Flacks. To these I may add the Writ of Quare Impedia, as practicid, founds ed upon the first of the former falls Maxims; the frequent ill Use of Prohibitions; the Act for the last Appeal, on Resort to the King in his Court of Chancery, and the other Part of the same Ad relating to the Convocation in putely Spirunal Caules; the (n) unchristian Acts of Parliament relating to the Election and Confectation of Bilhops, and the likes which, thinks Sir, I am able to shew have been the Natural as well as Judicial Caules of all the Miferies in Church and State among us for many Years; and of the great Atheilin Deiling of Unbelief of Reveal'd Religion, Contempt of the Priesthood, even of the highest Order of its to which St. Ignaius bids us be subject as unto God and Christ Scepticism or Indifferency in Religion; together with all the Herefies, Schilms, Immoralities, and height of Profaneness that now overflows this Land. I ment : That Kings (Subject to the Church

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well as other Alen) our it was to be to-

⁽a) Ando 29. Hen. VIII. cap. 20. led. 4. 1, 8, 7, 1 7 1

could, Sir, give other Instances of false unchriftian Maxims and unrighteous Laws and Cuftoms; which have almost destroyed the Exercise of the Power and Authority committed to the Episcopal College by the High Priest of our Profession in Heaven, land with hit the Discipline of the Catholick Church in England, which, you know, by the first Article of Magna Charta, as well as by Christ's Laws, lought to be free; but instead of enjoying her Freedom, her own Fathers and Sons, contrary coetheir Duty, have made her almost a Slave, to the great Decay of Chriftian Piety and Morals, to the endangering of the Christian Faith, and to the great Dishonour and Contempt of Christ, from whom our High Priests derive their Misfion and claim all their Spiritual Rights, and under whom they are supreme over the Church upon Earth, which he hath purchas'd with his Blood Q and all (1)

at consists only in withdrawing our Subjection and Obedience from the Rightful Bishops, is the same thing in Christ's Kingdom or any Part of it, as Sedition is in the Kingdoms of the World. But when it comes to resisting and opposing the Rightful Bishop, or driving him out of his Throne,

and placing an Unimper in it, then it an the Doctors of the pureft Times have caught usivight, it is the (p) Sin of Comb. Da than and Abirami on the Ring leaders (tho) they be Prelates, Kings, or Princes) and of their Company, lid those that follow them, affile them, and adhere to them has has been observed by Sci Clement of Sty Cyprian and all the Holy Fathers that have write to be free; which inteed aline sent od of

196. For Christian Secular Princes to drive Rightful Cahonical Bilhops out of their Thrones by Secular Force, is plain ly a Dechroning or Depoling of the Spit ritual Sovereigns by the Spiritual Subjects a Driving away the (q) Shepherds by the Sheep, the (r) Eathers by the Sons, the Matters by the Difciples; and by confeand under whome they are tupicine joyet

(p) Sic Chore, Dathan, & Abiram, & Cypr, de

Unitate Ecclefia. See Note in Prop. 28. rare, & Ohrifti Membia diffipate tentaverite Cyp. in

Epift. 41.

(r) Regum & principum patres & magistri Sacerdotes esse censentur. d. i. 96. c. 9. Quis dubitat Sacerdotes Christi, Regum & Principum omniumque Fidelium Pa-tres & Magistros censeri? Nonne miterabilis Infania este cognoloriur, si Films Patrem, Discipulus Magistrum conetur libi subjugare; & iniquis Obligationibus illum suz porestati subjicere, à quo credit non solum in ter-

quence utter Rebellion against Christ the chief Shepherd of our Souls in Heaven, as well as a Violation of all Order, and an Outrage upon the Rights of his Church.

27. This way of Dethroning and Depriving Rightful Bishops by their Spiritual Subjects, the never lo great in the State, is in it felf utterly (s) null and void from the Beginning: Because the Secular Poten-tates, Sovereign States, or Princes may punish Bishops as well as any other Subjects, by imprisoning, fining, or by Death it felf : yet they have no Power or Authority to depose or deprive them of their Spiritual Jurisdictions, indeed no more than the Bishops as they are Spiritual Superiors, have to depole Kings, or deprive them of their Kingdoms , tho' they may and ought when this requifite, to inflict Spiritual Censures upon them as Spiritual Subjects, as to impose Penances, suspend them from the Sacrament, nay even cut them goff with the Spiritual (u) Sword

a Wor , are Spendige the weigh, as allo to - on , slind to

⁽s) See Prop. 9, 11, 14, 16, 17, 18, 34, 35.

(u) Phineas facerdos adulteros inventos ultore ferro transfixit. Quod utique de Degradationibus & Excommunicationibus fignificatum est faciendum in hoc tempote, cum in Ecclesia Disciplina visibilis Gladius fue rit

(90)

est of the lead of

At cellaturus. Aug. de Fide & Operibus, cap. 2. Interfic Deus justin à Sacerdoribus suis non obtemperantes Judi cibus, à le ad tempus constitutis, & tunc quidem Gladio occidebantur, quando adhuc & Gircumcisio carnalis ma metanto Nunciantem quia Circumcifio Spiritualis effe ad Eideles, Dei copiti Spinimali Gladie Superbi & contumaces necantur, dum de Ecclefia ejiciuntur. Neque enim miti la his effe nifi in Ecclefia possir Cypro Episte 400 Hoc nunc agit in Ecclehâ Excommunicatio, quod agebat tunc Interfectio. August. Quast. super Deuteron. Litera occidit Solvitus vivileat liex Mons convictum criminis occid bat, Spiritus Christi ab Ecclesia; pellit, extra quan non est salus; sic tamen ut Reum vere ponitentem re carrat Sarque all Vitam revocati veliti Idem. Stoffell Chafeltom Sermols. de Utilitate Lectionis Scripturarum om. 5. p. 59r. edes επώς η ξίο Τχυσιν οι Απόσολος. "where your hear the Apostle faying, Take the Sword of the Spirit, which is the Word of God, remember this Saying, Because when there was no where a Sword year Bubis Sucrilegious (Anahias) felki dond smitten mich il Word. What, wilt thou fee this sharp, naked Sword Indeed, there's no Iron, no Hilt, no Hands to thew Buy instead of an Hand, a Tonguel bringing forth Words, in place of a Sword; which presently killed Then came in his Wife, &c. This killing the Man. " Word, the Sword of the Spirit, is also to be applied to Excommunication; for shewing in this place, how the "Apostles had Executioners of their Sentence as well as the Confols of they, faith had have Devils and Devils and They, who are in the Body with Plant with Plant have incorporal will were for Millitters to pulling Offenders. Heur with Will hat Authority St. Paul commanded them guser was

ting of the Man who had committed Fornication, he

" faith,

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Glory, the Safety and Honour of Religion, and the Prefervation of the Church. But here

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ff faith, Deliver him inchasation of conthew Deftriction of State Flesh; and he also did the trine thing to others the Flesh; and he also did the trine thing to others the who blasphemed to I have, faithbe, deliver'd them to state they may leasn; mor to blaspheme.

So Do Pin de lantiqua Ecologa (Discolina): Differt a capa to Que thing remains to be enquired into, whether the capa to Describe the Popes Kings may be Excommunicated? For because the Popularity from Guegary VIIstibave Excommunicated Kings vin luch planners as to absolve Subjects from their Oath of Ala legisnee, and give up othe Kingdomsntor be feiz'd b any, therefore the Defenders of Kings have absolutely deny'd that [Kings sought ito be Excommunicated] to was an in that manner by which the Propess of Romenday endeavour to Excommunicate them But if one would speak of this marrer exactly, he ought to fay, that Kings may absolutely be Esteamunicated from the Obites, it that is, be declared neworshy of the Communion of the Church in Spiritual Mattets, buenovint Ten Church in Spiritual Mattets, burnot in Temporal and Civil, For, as I shall show presently, the Effect of Excommunication does not reach Temporal Affairs: But Lumake up doubt, but Kings, who are (great) Sinne or Hereticks, may be declared in this Senie unworth of the Communion of the Church Formshot they be Monarchs and Princes of the Civil Republish wet they are only Members of the Ecclefiaftical Republick, and ought to obey its Laws, or bave no Benefit of it. For there is no Lord, no Monarch of the Church, nor any free from its Laws, Wherefore that Prince that wio lates the Laws of Christ and his Church, may absolutely be thought and declared inworthy of the Church. And truly in Ecclefiaftical History, we find fome Examples of Kings and Princes who in this manner were Excommunicated by (their) Bishops So Philip the Empefor is reported to have been Excommunicated and ejected out of the Church, till he did Penance. Athanafais Excommunicated the Prefect of Lybia, and therefore Ba

here ito sprevent Misson fruction, it is at ways to be understood, what such Penances

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Ab declar'd the Iwas notito the admirred to Com in his Promineen Epiful 49: Mistrofe expell'd Missing and English Stop Compunion and English Contract Church. John Charfoftan is reported to have for Buloria (the Empiels) concome into the Church gred Andronicus who Prefects And Symmachus Anafafius the Emperor anneed for the Community Roman Churchend omit modern Examples, they are fuch in which the Roman Poptifs he gated more Rowento themselves, than did be them. For things that are of Namual and Divine cannot de interdected or forbidden by Broomman For example, Excommunication cannot forbid should provide for or govern his own Family, or han shalld doesduly dronbur this Parker and Me In ilike mannes dix dominumication veat be no Caul anking double noonAdminister, Covern, Rule and unge dis own Kingdoms and for this reason their jects cannot Abes abjorved from their Oath of Alle and the King deprived of the Right He hath to has Kingdoms Afterwards he adds. Wordin liter w possunt Excommunicaria Regies, non santen expedit id ce. But tho limin absolutely lawful to Excommu Kings, ver it is not expedient to do it, becaule it bring more Hustitouthe Christians Republick than G nor can it be done without great danger of Schilm, Disturbance of the Publick Peace, and great Troub and Vexation to the Church, Etc. But of this diency of what is lawful for them to do. the Ecc Aical Potentares pin whole Hands God has put the ricual Sword, must be ludges, as the Examples he he produc'd doublewed He instancerh in Constantius Kalens, the Arian Emperors, and other Heretical Empe wors, who by being Herericks, were already out of Church's Communion, and under the A agrhema's thered Then Suspensions, and Excommunications have or ought to have no other than Spiritual Effects, and ought not to be drawn into any Consequence against any King's Temporal Rights, or his Royal Dignity and Government; and if any of his Subjects withdraw their Obedience from him upon these Censures, they also ought to be cast out of the Church.

Secular Powers upon any Pretence whatfoever, ought not to submit to such Deprivations; because such Submissions would
be a giving up their Authority and Inrisdiction, which they derive from Christ
as Head of his Church independently of
the Secular Powers; a Betraying of their
own Order and Commission with the Rights

Then he instanceth in Mauritius the Emperor, whom Gragory the Great did not excommunicate for making him promulge a Law (panim acquam) but admonisted him as Repeal it. But that Law was only a Law, by which he forbid the Eccleliasticks to admit his Soldiers into the Monasteries, because when they grow weath of the Military Life, they would turn Monks; and such a Law could not deserve Excommunication. Then he tells us, that Gregory did not only not excommunicate Photos, who most cruelly murder'd his Master Mauritius, but commended him, which is a blot on the Memory of that Pope; and then concludes, that wicked Kings and Princes are oftner to be Tolerated in the Church, than Excommunicated. And he could not say less, to secure himself from the Jealousy and Displeasure of his own Prince.

Then

(94)

of the Episcopal College and the Defende of the Church, which Church which Church with all its Rights as well as Doctrines hath commetted to their Charge and Trust. Indeed it would be a Betraying their Spiritual Order, Authority, and Jurisdiction altogether as much, as it would be in a Sovereign Prince to submit to a Deposition by the Church, which would be to give up his Regality and Regal Authority, with all the Rights of Sovereignty to another Power.

People to adhere to their Bishops so desprived and dethron'd by the Secular Powers, not only as to Rightful Bishops and Confessors, but because such Deprivation or Depositions being Null and of no Escape state, these Bishops so deprived remain Bishops still; and as long as they remain their Bishops, they cannot in Conscience be discharged from their Fidelity, Adherence, and Obedience to them, how soever oppress'd by the irresistible Force of Secular Powers.

If these Propositions, and the Dectrines I have deliver d in them be true, then it

Ao. That Dethroning and Depriving of Rightful Bishops by the Secular Power.

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for adhering to any, part of their Christian Duty, is yet a greater Sin , and thele Priefle or Bishops who dire take the Thrones of their Fathers or Brethren to unjuffly, to illegal, ly, fo invalidly deprived and driven from their Thronds by meer Lay force, (1) are extraneous, adulterous, facrilegious, (2) falfe Schilln, from whom the Lord's People

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(2) "Havon & naise. Esc. I have heard of Arlacine that worthless Man, whom the Empress harh les in my Throne, that he afflicts all the Brethren, who will not communicate with him, many of whom for my take have died in Prison. For that Wolf in Sheeps Clothing, tho' he personates a Bishop, is an Adulterer: For as a Woman is called an Adultered in who is married to another, while her Husband is living seloche is an day terer, not a Carnal but a Spiritual Adulterer, because in my Life-time he hach invaded my Seen F. Chryfofton. Epift. 125. ad Cyniacum Epifcapum Tamas Ed. Paris p. 762. 6t. Cypriamin Epiff. 50. call Equinonity the Intrude into his Diocefs five or fix times Reudo, hpifcopum, falle Bishap. Epis 49. Taneummado circumductos commitiste se quoque Schilmarica. & Hærelis auctores suisse, un pani. Epift. 59. Plane Episcopi non de Voluntate Dei funt qui extra Leelesiam fiunt, sed contra Dispositionem. Traditionem Evangelii frum ; figur iple Dominus in Prophetis dicit, fibimet iplis Regen constituerunt, & non per me : Et iterum ; Sacrificia porum ranguam panis luchus, omnes qui manducant ea, contaminabantur. (z) S. Patianus in Epift 3 and Sempionian Epileop. Novat. Cur igitur Nopatianus taus, he fallo quidem ashuc Episcopatu Sacerdos hac justin Tuopoltquam a 16liquo Corpore legregarus es & a marie divitus ut lationem facti tui redderes, totos libronum recellus affiduus ferutator inquiris; occulta quaque follicitas; quicinid Unitatem scissi Corporis exteriornic ste muzuoel ebaixe fliants Charitatis vinculum copulateur. Sed quia diverte

brisis obilinata & inflexibilis pertinacia non tentum Re-

(96)

and (a) null Bishops, (b) Usurpers in the Kingdom of God, Breakers of the shared Order of (c) Co-ordination and Sub-ordination, and of that most holy Bond of Unity, Peace, and Charity, by which the Kingdom and City of God doth subsist. They are very Corab's or Princes of the Schism, from whom the Lord's People, by the Laws of the Gospel and Doctrine of the Catholick Church, ought to separate

communicate with Alin, nany of whom for the lake

(a) Quis hoe vindicat? Moles, an Paulus, an Christus? — Nullus horum, inquies, Quis ergo? Novation hoe pracepit. Immaculatus aliquis, & purus, qui Novatum non audierit? Qui nunquam Ecclesiam delererit? Qui ab Episcopis Episcopus factus ste? Qui Jute Ordinario Confectatus? Qui vacantem Cathedram in Ecclesia confectus? Who is it that advances this Dotrine? Is it Moses, or St. Paul, or Jojus Christ? No, you will say, it is Novatian. And who is this Novatian, is he an innocent Person and without blame? Is he one who never abandoned the Church? One, who was ordained by (lawful) Bishops? One, who was confectated in a way, wherein Right and Order was observed? One, who obtained a vacant Throne in the Church? S. Pasianus Episcop. Barcelonessis ad Sempromamum, Episcopum Novatianum Epist. 3.

(b) Cypriam ad Jubaianum, Epift 73. Quid ergo? quis & honorem Cathedrae Sacerdotalis Novatianus usurpat, num ideireo nos Cathedrae renunciare debemus?

(c) Epist. 45. ad Cornelium. Ut non tentum persusione Literarum nostrarum, sed praesentia sua; & Consilio omnium vestrum enirerentur ut ad Ecclesia Catholica Unitatem scissi Corporis membra componerent, & Christianæ Charitatis vinculum copularent. Sed quia diversa partis obstinata & inflexibilis pertinacia non tantum Ra(197)

at the peril of their Souls. Their Electors and Confecrations are Auctores & Duces Schifmatis, Authors and Architects of the Schifm, and in the same Degree of Guilt with them; and even all Bishops that joyn in Communion with them, become (d) actual Schifmaticks or Collegues in the Schifm, by which they are cut off from being Members, and by Consequence

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dicis & Matris finum atque amplexum recusavit, sed etiam gliscente & in pejus crudescente discordia, Episcopum sibi constituit, & contra Sacramentum semel traditum Divinæ dispositionis & Catholicæ Unitatis, Adulterum & contrarium Caput extra Ecclesiam facit. Epist. 46. ad Consessores. Cum vos illis comperissem contra Ecclesiasticam Dispositionem, contra Evangelicam Legem, contra Constitutionis Catholicæ Unitatem, alium Episcopum sieri consensisse, id est, quod nec sas est, nec licet sieri, aliam Ecclesiam constitui, Christi Membra discerpi, Dominici gregis animum & Corpus unum discissa æmulatione lacerari, &c. See the beginning of the third Part of the second Letter, or read the 69th Epist. of St. Cyprian ad Magnum.

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(d) As in the Case of Maximus, Augendus, & c. join'd with Novatian against Cornelius, observ'd in Note on Prop. 13. And so in the Case of Marcian Bishop of Arles for Communicating with Novatian. Cyprian. ad Stephanum Fratrem. Epist. 68. Faustinus Collega noster Lugduni confistens, Frater charissime, semel atque iterum mihi scripsit, significans ea, quæ jam vobis scio utique nunciata, tam ab eo, quàm à cæteris Co-episcopis nostris in eadem Provincia constitutis, quòd Marcianus Arelati consistens Novatiano se conjunxerit, & à Catholicæ Ecclesiæ unitate, atque à Corporis nostri, & Sacerdotii consensione discesserit.—

Quapropter facere te oportet plenissimas Literas ad Co-episcopos

are rendred uncapable of (e) being Bishops of the Church; and those who are Confecrated and Ordained by them, are Continuers, Supporters, and Partakers of the same Schism, and involved in the direful Consequences of it; and to conclude, as they are all in the Schism, so they are

episcopos nostros in Gallia constitutos, ne ultra Marcianum pervicacem & fuperbum - Collegio nostro infultare patiantur, quod nec dum videretur à nobis abstentus - quam vanum est, Frater charissime, ut Novatiano nuper retulo & confutato, & per totum Orbem à Sacerdotibus Dei abstento, nunc Adulatores adhuc nobis parismur illudere, & de Majestate ac Dignitate Ecclesia judicare. Dirigantur in Provinciam & ad plebem Arelati consistentem à te Litera, quibus abstento Marciano, alius in locum ejus substituatur, & Grex Christi, qui in hodiernum ab illo dissipatus contemnitur, colligatur. — Execrabiles & deteftabiles - ex quibus cum Marcianus effe coperit, & le Novatiano conjungens - Sententiam non dicat sed accipiat, nec sic agat quasi iple judicaverit de Collegio Sacerdotum, quando iple fit ab Universis Sacerdotibus judicatus — Significa plane nobis quis in locum Marciani Arelati fuerit substitutus, ut sciamus ad quem fratres nostros dirigere, & cui scribere debeamus. See also bis 41. Epist. ad Caldonium, &c. Epist. 42. ad Caldonium & Epist. 43. cited in Prop. 13. Epist. 52. Euaristum jam de Episcopo nec Laicum remansisse, Cathedra & plebis extoriem & de Ecclesia Christi exulem — Nicostratum verò - & nunc Ecclesiæ desertor ac profugus Confessorum, se ultra jactar & prædicar, cum Christi Contessor, nec dici nec esse jam possit, qui Ecclesiam Christi negavit.

⁽e) An quia Novatianus Altare collocare & Sacrificia offe re contra fas nititur, &c. Cyprian in Epist. ad Jubaianum.

all, the never to many, (f) for is destrance out of the Church, which knows them no longer: And if the unanimous Voice of Antiquity is to be heard, God ratifies nothing in Heaven which they act in his Name upon Earth; He is not oblig'd to hear their Prayers, nor the Prayers of their People which they present by them to him; and those who make use of their Ministry in Prayers, or Sacraments, or (g) folemus Absolutions, can claim or expect no Benefits of God's Promises to them, no not of his assisting Grace nor of Remission of Sins, the they beg

⁽f) Tu postquam à reliquo Corpore segregatus es, & à matre divisus, ut rationem facti tui redderes, totos librorum recessus assiduus scrutator inquiris; occulta quæqi sollicitas; quicquid exinde securum est, inquietas. S. Parianus in Epist. 3. ad Sempronianum Episcopum Novatianum.

⁽g) Foris enim nec aliquid ligari posse nec solvi, ubi non sit qui aut ligare possit aliquid aut solvere. Cypr. in Epist. ad Jubaianum. Ecclesia est, inquis, populus ex Aquâ & Spiritu Sancto renatus. Age. Quis mihi sontem Dei clausit? Quis spiritum rapuit? Quinimo apud nos Aqua viva est, ipsa quæ salit à Christo. Tu à sonte perpetuo separatus, unde generatis? Spiritus quoque Sanctus à principali Matre non abiit, ad te unde pervenit? Nisi sorte discordantem secutus est, tot sacerdotibus derelictis, non consectatà sede contentus, detritum socum adulterini Fontis adamavit? Vestræ Plebi unde Spiritum, quem non consignat unctus Sacerdos? Unde Aquam, quæ à Matrice discussir? Unde Innovationem, quæ cunabula pronubæ pacis amist? S. Pacian. in Ep. 3.

it thro' the Merits of Christ's Blood. To be short, the Catholick Church assures us, that the Prayers of such Bishops are Sin, (b) and their Sacraments Sacrilege; and that tho' they, or any that adhere to them, should die Martyrs for Christ in the Schism, their (i) Martyrdom would not be accepted

(h) Arma ille contra Ecclesiam portat, contra Dei dilpositionem repugnat, hostis Altaris, adversus Sacriscium Christi rebellis, pro fide perfidus, pro Religione Sacrilegus, inoblequens servus, filius impius, Frater inimicus, contemptis Episcopis & Dei Sacerdotibus derelictis, constituere audet alind Altare, precem alteram illicitis vocibus facere, Dominica Hostia veritatem per falfa facrificia profanare, nec dignatur scire quoniam qui contra Ordinationem Dei nititur, ob temeritatis Audaciam divina animadversione punitur. Sic Chore, & Dathan, & Abiram, Ec. Cypr. de Unitate Ecclesia. Aliud Altare conffitui aut Sacerdotium novum fieri præter unum Altare & unum Sacerdotium non potest. - Adulterum est, iniquum est, sacrilegum est, quodeunque humano furote constituitur ut dispositio divina violetur. Procul ab hujulinodi hominum contagione discedite, &c. Epift. 43. ad piebem. Wolding Dec

(i) Tales etiamsi occisi in Confessione Nominis surinr, macula ista nec languine abluitur. Inexpiabilis & gravis culpa discordiæ nec passione purgatur. Esse Martyr non potest, qui in Ecclesia non est exhibere se non potest Martyrem, qui fraternam non tenuit Charitatem. Docet hoc & contestatur Paulus Apostolus dicens — Essi tradidero corpus meum ut ardeam, &c.—cum Deo manere non possunt, qui esse in Ecclesia unanimes noluerunt: Ardeant, licet stammis & ignibus traditi, vel objecti bestiis animas suas ponant, non erit illa Fidei corona, sed pæna persidiæ.

Occidi talis potest, coronari non potest. - Pejus

cepted by God, they would lose the Crown of Glory promised to it; nay, tho they had many Lives to lose in Martyrdom, and could die Martyrs more than once, they could not make amends for their Sin with their Blood.

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These Propositions which I have here set before you in pure Compassion to your Soul, contain the Doctrine of the Church (not only before, but since the Empire turn'd Christian) concerning the Church and the Government of it, as a Spiritual Society or Corporation founded by Christ,

hoc crimen eft, quam quod admissife Lapsi videntur, qui tamen in pœnitentia criminis constituti Deum plenis latisfactionibus deprecantur. Hic, Ecclesia quæritur & rogatur; illic, Ecclesia repugnatur. Hic, potest necessitas esse; illic, Voluntas tenetur in scelere. Hic, qui lapsus est, sibi tantum nocuit; illic, qui Hæresin vel Schilma facere conatus eft, multos secum trahendo decipit. Hic, animi unius est damnum; illic periculum plurimorum. Hic intelligit, & lamentatur, & plangit; ille tumens in peccato suo, & in ipsis sibi delictis placens, à matre filios segregat, oves à pastore sollicitat, Dei sacramenta disturbat; & cum Lapsus semel peccaverit, ille quotidie peccat. Postremo, Laplus Martyrium postmodo consecutus, potest Regni Calorum promissa percipere; ille, si extra Ecclesiam suerit occisus, ad Ecclesia non potest præmia pervenire. Cypr. ibia. Who in this shole Trad aims at Novatian, and Novati's, and the Confessors, Maximus, &c. who held with Novatian a little time against Cornelius. See also the Epistle of Dionysius Bishop of Alexandria to Novatian in Euseb. Ecclef. Hift, lib. 6. cap. 45.

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and the nature and dreadful confequences of Schism, which is destructive to the Being and Polity of the Church in all the Parts of its Constitution. They are to the best of my Remembrance, a Summary of what Saints, Martyrs, and Confessors have deliver'd in all Ages upon thele Subjects. And it is by them and the Doctrines which I have learn'd from them, that I have guided my felf for many Years in the various Disputes and Controversies between contending Church Parties, to know which is in the right and which is in the wrong; which is true, and which is but the pretended Church; or to speak more properly, which is the Church, and which is the Schism.

And in all my Researches of this nature for above twenty Years, I never regarded the Numbers of any Party, but the Arguments and Reasons of both, which I am wont to weigh one against the other, and to let my Conscience be governed (as I think I ought to do) by the prependerating Seal. If the apparent Interest you have on one side will suffer you to do so, and bring the present Controversy to these ancies. Doctrines as to a Test, I doubt not but you and I shall become Sheep of the right English Fold under the Rightsul Shepherds,

herds, who now only have the Pastoral Authority from the great Shepherd of our Souls, Jesus Christ, their and our Lord. The rest, how numerous soever, if we may believe the Voice of the Primitive Church, are not Shepherds, but Wolves; not true Bishops, but either Anti-bishops, Intruders, and Usurpers, or Makers and Supporters of them; and by consequence not Consacerdotes, or Fellows in the Sacerdotal Power, or Collegues of the Holy Episcopal College of our Church, but partly Intruders into and partly Traditors of both. No, Sir, the True Church Regent or College of Bishops in England, and the True Church of England depending upon it, are both in the little and faithful suffering Number, and will be in those who regularly fucceed them in the Royal Priesthood, unto the End of the World.

To conclude, Sir, it is the very Mission or Commission which our Lord gave to his Apostles, for which we bear our Testimony against our former Fathers and Brethren, and the Secular Powers. There was never before given by God, so solemn, so large, and so important a Commission to Men; (k) It was given by him at the

⁽k) Matth. xxviii. 16, 17, 18.

Time and Place of his Ascension into Heaven. (1) It was given in most weighty Expressions, which were part of his last Words he spake to them before he ascended thither, (m) It was given in his Father's Name as well as his own, and the matter of it shews its importance, for it was a Commission given to his Apostles to preach to all Nations and against the Religions of them, against the Jewish and Gentile Altars, and to profelyte and bap-tize the Subjects of all Governments, and form them into Churches or Spiritual Societies; and to do all this in his Name and by his Authority, (n) beginning at Ferusalem, where they were to tarry to-gether after his Ascension, till they were endued with Power from on high. By this Commission they were to preach the Doctrine of (o) Faith and Repentance, the (p) Doctrine of Remission of Sins in his Name to Men of all Nations, and to charge and (q) command them every where to re-

(1) Mark xvi. 15, 16, 17, 18, 19.

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⁽m) Matth. xxviii. 18, 19. John xx. 21, 22.

⁽n) Luke xxiv. 47.

⁽o) Mark xvi. 16.

⁽p) Luke xxiv. 47.

⁽⁹⁾ Acts xvii. 30.

pent and believe in Jesus, who was Crucified, Dead, and Buried, and Rose again the third Day.

" All Power (faith he to the Eleven)
" is given unto me both in Heaven and

" in Earth; go ye therefore and make all

" Nations my Disciples, baptizing them

" in the Name of the Father, and of the

"Son, and of the Holy Ghost, teaching them to observe all things whatsoever I

" have commanded you, and lo, I am with

" you alway, even unto the End of the

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By virtue of this Mission they chose Matthias at a Meeting, to fill up the Ministry and Apostleship from which Judas fell, and he was thereby number'd with the Eleven Apostles. This Meeting confifted of about 120 Persons, and as it was an unlawful Meeting by the Laws of the Country, so was the Business of it too. At another unlawful Meeting on the Day of Pentecost, Peter contrary to the Law. by virtue of this Commission, preach'd up Jesus, who was risen from the Dead, as Lord and Chrift, Repentance and Baptism in his Name, for the Remission of Sins; and converted about Three Thousand Souls. By virtue of the fame Commission Peter and John went up into the Temple, and with

with great Boldness preach'd the Gospel to the People there against Law, for which they were conven'd before their Lawful Magistrates and Rulers, who commanded them to preach no more in the Name of Jesus; to whom they answer'd, whether it be right in the fight of God, to hearken unto you more than God, judge ye. By virtue of this Commission they still continued preaching and forming a Church in Ferusalem, adding daily new Believers unto it, multitudes both of Men and Wo-This fill'd the High Priest and Senate of Ferusalem with Indignation, so that they shut up the Apostles in Prison, but the Angel of God brought them out of it by Night, bidding them preach in the Temple the next Day; and as they were preaching there, the Captain and Officers feiz'd them and brought them before the Council, where the High Priest said, Did we not strictly command you not to preach in this Name? but contrary to our Commands you have filled Ferufalem with the Doctrine, and intend to bring this Man's Blood upon us. To which Charge Peter and the Apostles replied, We ought to obey God rather than Men. Upon this Answer, they thought to put them to Death; but upon the Speech of Gamaliel, they difmis'd

miss'd them with beating, commanding them to speak no more in the Name of Jesus ? But being true to their Mission and Commission, they still continued preaching in the Temple and private Houses, rejoicing that they were counted worthy to fuffer for his Name. Then the Number of Believers being multiplied, and a Difference arising in the Church about the Ministra, tion of Alms between the Grecians and the Hebrews, the Apostles by their Authority called another Meeting, unlawful by their Country Laws, of a multitude of the Disciples, in which they chose feven Men full of the Holy Ghaft to prefide over that Affair. A Persecution arifing at that time in Ferusalem, the Apofiles were scatter'd abroad in all Places where by Authority of the same Mission they still preach'd and formed Churches, particularly in Antioch, where the Believers were first called Christians. Some time after this Persecution, Saul one of the chief Persecutors was converted in a wonderful manner, and (r) called to be an Apofile; and by virtue of the same Aposto-

lical

⁽r) Acts ix. 15. xiii. 2. Rom, i. 1. 1 Cor. 1. 1. ix. 1, 2. iv. 9. 2 Cor. i. 1. xii. 12. xi. 5. Gal. i. 1.

lical Mission, he preach'd and testify'd Je-fus to be Christ both to Jews and Gentiles, against the Laws of the Roman Empire in Asia the Less, Macedonia, Greece. and in (s) Rome it felf. Where and in other the chief Cities of the Roman Empire, he converted the People contrary to their Laws, and contrary to them fix'd Churches and Ecclefiaftical Jurisdiction and Principalities, as fo many Parts or Provinces of Christ's Kingdom. In every one of which the Church Magistrates took upon them to make Laws and Ordinances for the Government and Welfare of the Church. to call and hold Religious Meetings for Worship, and administer to their Converts the most folemn Oath of Allegiance and Fidelity to King Jesus, against the World, the Flesh, and the Devil. In a word, by this Commission they took upon them to divide the converted World into Spiritual Districts, and to call and hold not only Religious Meetings for Worship, but Diocesan and Provincial Meetings for Legislation and Discipline, not only without but expresly against the Laws and Consent of the Secular Powers. Nay, they challeng'd

⁽¹⁾ Acts xix. 21. xxiii. 2. Rom. i. 15.

Maintenance, and levied Contributions of their Spiritual Subjects, and erected Tribunals of Spiritual Judicature, and inflicted Spiritual Punishments by their own Authority, in a way wholly independent of the Secular Powers, and contrary to their Established Constitutions and Laws. For this reason they were accused among the Jews as feditious and peftilent Fellows, and as Blasphemers of God and Moses; and among the Gentiles, as Setters forth of strange Gods. To be short, by virtue of this Commission, they turn'd the World, the Jewish and Gentile World, upside down; doing all things contrary to the Decrees of Cafar in all his Dominions, and faying there was another King, one Jefus, in whose Name they faid and did all these sing Authority, I made Authorit

Thus acted the Apostles by virtue of this Mission and Commission, and the Bishops who succeeded them in the Government of the Church, acted by the Authority of it in the same manner. They went on converting the World and dividing it into several Districts or Spiritual Urbicarian Principalities, which we now call Diocesses, in which they had the Cure and Government of their Flocks committed to them by Church Power, that is, by the

Agreement, Consett, and Authority of the Apostolical College or Fraternity, according to known Church Laws or Canons, in a manner wholly independent of the Secular Powers, and contrary to their Laws. As no Secular Power on Earth could make a Bishop, so no such Power of it self could make a Bishop of a Diocess, or commit the Charge and Cure of Souls unto a Bishop in any Part of its Dominions, or depose or deprive any Bishop to whom the Cure of Souls was committed, of his Diocess, or vacate his Throne by dissolving the Relation betwixt him and his Flock.

will be incompetent for this. The Spiritual Power can only do it, as only having Authority, I mean Authority diffind from and independent of the Secular Powers; as to Ordain, so to Enthrone and Dethrone Bishops, or to fill and vacate Diocestes in virtue of that foremention'd Commission, which our Lord before his Afcension gave to the Apostles and their Successors, as his Legates and Vicegerents or Chief Ministers in all the Parts of his Kingdom upon Earth.

This Commission then, by which the Apostles and their Successors were constituted

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tuted Governours of the Church, as diflind from and independent of the Powers of the Earth, is still in Force, or it is not. If it is not in Force, let us know when it determin'd and expir'd; for if it is determin'd, the Church and Ministry is determin'd with it; and we that pretend to be Priefts and Bishops in virtue of it, ought to quit our Pretentions, and the Church of England ought no longer in virtue of it to Ordain Bishops, Priests, and Deacons in the Name of the Father, Son, and Holy Ghoft, and by the Authority which it derives from it, to let ber Bishops over their respective Flocks. To be plain, if this Commission given on Mount Olivet, is not yet in Force, our Church is vain, and our Preaching, and our Sacraments, and our Absolutions, and our Censures, and our whole Ministry is vain and the Kingdom of God is ended among Men. But if it be still in Force, and still independent of the Secular Powers, let us maintain and defend it against them, whatever we suffer for so doing. Let us faithfully adhere to our Holy Fathers who bear their Testimony for it, and have nothing to do with the Intruders who usurp their Thrones, or with those Spiritual Traditors of the Commission given to the Apostles, o dissilla bil who

who were aiding and abetting to the Intruders, by Election, Confectation, Enthroning, or owning of them when Enthron'd.

It is your Duty to do fo as well as ours, the Laity being bound as much as the Clergy to maintain the Spiritual against the Temporal Power, that is, to maintain the Grand Charter of the Church, which Christ gave at his Ascension and afterwards feal'd with Miracles, against the Usurpations of the State. It is your Duty to do fo, as you would not be engaged in a most dreadful Schism and all the consequences of it. Nay, it is your Interest as well as your Duty, if you defire the Comfort and Satisfaction of fuch a Miniftry, and fuch Prayers and Sacraments, and fuch Absolutions as have any Validity in them, and fuch as God has oblig'd himfelf to hear and to accept. You know the direful nature of Ecclefiastical Intrusion and Usurpation, and of a Schism consequent upon it; you know where that is, there can be no valid Acts of Priesthood, nor is God oblig'd to ratify any thing in Heaven, which such Priests act upon Earth. It is not for you to plead the Laws in Defence of it; for no human Laws can vacate the Laws of Christ, or the Charter he left to his Church, or alter the nature, or hinder the fad effects of Schifm. To

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To confirm all that I have said of the Subject matter of this Letter, to which I found you so great a Stranger, I shall conclude it with the Testimony of one of the greatest Men in his Time, the forecited Du Pin, a Divine of the Gallican Church, and one of the Sorbon Doctors, in his Preface to the feventh Differtation of his Book, entituled, De antiqua Ecclesia Disciplina, Printed at Paris 1686, and afterwards pretended to be printed at Co-logn, 1691. "Duæ funt inter homines "maximæ & præstantissimæ Societates, " Civilis & Ecclesiastica, &c. There are, " saith he, two most noble and excellent "Societies among Men, the Civil and the "Ecclesiastical; of which the the same "Persons are Members of both, and for "that reason they may seem to vulgar " Eyes confus'd and intermix'd with one "another, yet in Reality they are Pow-"ers of a different Kind and Nature, and "tend by different Means to different " Ends: For the End of the Ecclehafti-" cal Society is Eternal Life, but of the "Civil Peace and Tranquillity of the Com-"monwealth. Which Ends, fince they " are fundry and wholly separate from one " another, it is no wonder that the Means "which conduce to them are plainly dif-" ferent (114)

a ferent from each other. For no Man can attain to Eternal Life, but by those Actions which flow from the freelt Mo-Tove of God; from whence it is the "Business of Religion to dispose and culrivate the Minds of Men by Faith and Piety, that they may willingly and free-ly obey the Commandments of Christ.

But on the other hand, it makes no difference, as to the Tranquility of the "Commonwealth, whether its Laws be observed willingly or otherwise, so they be observed. And therefore it is the Business of the Civil Society to take care that they be observed, which is effected by Fear of Temporal Punishment and Death. In a word, the Powdies of Men for its Object, but the Au-"thority of the Ecclefiaftical regards their Souls. Wherefore, seeing Bodies are subject to Force and Compulsion, it is their Office who are Governors of the Civil "Society, to punish Offenders and put them to Death. But since external Force cannot touch the Souls of Men, it mult " follow that the Ecclefiastical Society "hath no Power to use external Force, "nor to reduce Sinners any other way « from

ers and Precepts; which if they will mot obey, it can inflict no other Putarion, by which they are denounced unworthy of the Church's Society and Eternal Life. In the last place, the Laws of the Civil Societies regard the Good and Tranquillity of the Commonwealth; but contrariwife, there is no other End of Ecclesiaftical Laws, but to keep the Sanctity and Purity of Christian Doctrine and Discipline found and undefil'd.

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" From these Principles which are most "evident and fure, it follows, that the " Power of the Church is wholly Spi-"ritual, and does not in the least reach "the Tamporal Rights or Goods of Kings "or other Men; fo that neither Kings "can be Deposed, nor private Persons "be Deprived in any manner of what "they have, by meer Ecclesiastical Power. "Wherefore, a great Difference is to be "observed between the Power, and him "who useth and exerciseth the Power. " For it may to happen, that he who u-" feth one Power, may be subject to ano-"ther Power; the that Power which he "exerciseth, is subject to no Power. To apply

"apply which Observation to my present " purpole, you must take notice, that the " fame Man may at the same time be a " Member both of the Civil and Ecclefi-" aftical Society, and therefore by diffe-" rent Personal Relations be subject both " to the Ecclesiastical and Civil Power: "But then it doth not follow from thence "in the least, on this hand, that the Ci-"vil Power which he hath is subject to " the Ecclesiastical or, on the other, that " the Ecclesiastical is subject to the Civil. "Thus Bishops are subject to the Regal "Power in Civil Matters, but so as the " Episcopal Power is not subject to the "Civil Power. And therefore a King or " Emperor cannot Constitute or Depose a "Bishop by Civil Authority and Force." In like manner, Kings are subject unto " Bishops, and the Chief Pontiff, and the " Spiritual Power; but they cannot be " made or depos'd by Ecclefiaftical Autho-" rity. Wherefore, tho' it is out of all " doubt, that Kings are subject to the Spi-"ritual, and Bishops to the Temporal "Power; yet we must not from thence " affert, that the Ecclesiastical Power is " subject to the Civil, or the Civil to the " Ecclesiastical; because both these Powers " are of a fundry different nature, and apply " wholly

"wholly Dependent upon God by whom they are Instituted, so that neither of them can do any thing against the other, notwithstanding the Spiritual is more Noble than the Temporal Power.

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Sir, if the Reasonings of this great Man are true and just in defence of the State against the Usurpations of the Church, then they are as true and just in defence of the Church against the Invasions and Usurpations of the State: But if they are not, I desire to know where the Difference lies? I know you to be a Person of a more just and exact Judgment, than to receive any Impressions against them, from that Expression of Chief Pontiff; which I affure you is but a Complement of the Authors, in a Book which he hath written designedly against the Pope's Supremacy, and the Curial Writers. who are mercenary Defenders thereof. Besides you know, that the Usurpation of the Ecclefiastical Power by the Pope, does not in the least alter its Independent Nature from that of the Civil; indeed no more than if one Monarch of Europe should arrogate or acquire to himself a Supremacy over all the reft, it would not prove that the Civil was not Independent of the Ecclefiastical Power. Indeed the Usurpa-13 tion

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tion and Exercise of Ecclesiastical Supremacy by the Pope, is an intelerable Tyranny over the Church, but it is the Ufurpation of a Priest, of a Bishop, of a Metropolitan, who through a long Succession of Usurping Predecessors, did, of an Urbicarian Patriarch, by Fraud and Force became the Patriarch of the West, (t) as this Author has afferted with great Boldness, and as undeniably proved. I fay, the this Papal Usurpation of more Ecclesiasti. cal Power than is due to the Pope, be a Tyranny over the Church, and an utter Violation of its Great Founder's (u) Commands, as well as of the Canons of the Antient Councils and the Constitution of the Church; yet still it is but the Usurpation of a Priest, of a Bishop, and a Patriarch; it is but Usurpation of more Ecclesiastical Power by an Ecclesiastical Prince over his Fellows, than is due to him. But when Secular Princes and States usurp Spi-

(u) Matth. xx. 25, &c.

⁽t) Succedente vero tempore Pontifices Romani Ordipandorum per universum Occidentem Episcoporum Potestatem non sine multà contradictione sibi vindicavere, & omnium Metropolitanorum jura paulatim pessunderunt. Veruntamen ad duodecimum usque Seculum & amplius, sarta tectaq; jura sua conservarunt in Gallia Metropolitani. De Antiqua Ecclesia Disciplina, Dissert. 1. Paragr. 12.

ritual Jurisdiction, and take upon them at pleasure to exercise the Power of the Keys, as to Excominunicate, Suspend, or Depose Bishops and Priests; it is in every respect yet more grievous in the Eyes of God and the Church, than the Usurpation of the Pope. It is more grievous in the Eyes of God, because it is a greater and more presumptuous Sin: For in the Pope, as I have observed, it is only Usurpation of more degrees of Spiritual Power over his Collegues than he ought to have: But in Lay-men, of what Character or Rank soever, it is the Usurpation of a Power in kind as well as degree, to neither of which they have any Right. Nay, it is Usur-pation of a Power exprelly forbidden, which they cannot Usurp without Sacrilege; of a Power, which by God's immediate Institution belongs to another Society and Order of Men; of a Superior Power, to which they became subject by Baptismal Initiation, and which by consequence must be downright Rebellion against their Spiwhom they derive their Mission and Power. In truth, Sir, I can name but few Sins more grievous, of which the State can be guilty, or by which it can more provoke God. And then as for the Church,

it must be more grievous to it than the Papal Usurpation, because there lies no Appeal against it, but to God; nor any other such proper Remedies of Redress, as there is against the Pope. Nay, it is much more grievous than the Papal Usurpation. as the Usurpation of the Pope or any other Prelates would be to the People of any Kingdoms, if taking upon them the Exercise of the Secular Power, they should prefume to Depose their Kings and Princes, and absolve their Subjects from their Allegiance, and dispose of their Kingdoms and Principalities to others, as if they had Authority over them to whom they were Subjects in Civil matters, and could vacate their Thrones at pleasure. When in Discourse I represented these Things to you, you figh'd, and faid, you wish'd the Act of Deprivation had never been made, or that all the Clergy had stood against it. I have heard many more both of the Clergy and Laity wish the same, when these Reasonings were laid before them, and fay Things which 'tis needless to repeat, to express their Sense of its sinful Nature. But as grievous a Sin as it was in the State to make it, it was still more grievous in our Bishops and Priests to encourage, own, abet, and comply with it, and thereby betray the Rights

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Rights of the Church and the Spiritual to the Temporal Power, by subjecting themselves to their own Subjects; surrendring their Keys to the Civil Sovereign, and with them their own Commission and the Church's great Charter, and making their Spiritual Tenures precarious and dependent on the Pleasure of Kings and States, at whose Will they fubmit to hold their Cures. All this Cowardise, Treachery, and Breach of Trust are they guilty of, and must be answerable for it to their great Lord, especially by confirming and afferting the Ulurpation of Spiritual Power, which the State affum'd to it felf in depoling Bishops, which they have no more Right to do, than Bishops to depose Kings. Instead of doing this, they ought to have endeavoured by all means, becoming their Character and Truft, to have prevented fuch finful Invasions of the Spiritual Power in one of its most essential Rights; or if they could not, to have relifted unto Blood, rather than thrust others into the Thrones of their Collegues in the Sacerdotal Power, as vacant by Lay Force and Deprivation (which is incompetent and insufficient for that Spiritual Effect) and thereby give fresh Wounds to the Church and their own Authority, and create a Schism, which nothing

nothing but Secular Force and the Numbers that are involved in the Guilt of it by their Example and Encouragement, can defend against the Principles I have laid down Indeed you have often told me. that the State does not pretend to degrade Bishops, or deprive them of their Character or Power or Order, by which they remain Bishops of the Catholick Church after Deprivation, but that only it deprives them of their Paftoral Cures or Power of Jurifdiction, and hinders them from exercifing their Office within their Dominions, which they may exercise in other National Churches, where they may happen to be chofen Bishops. But, Sir, this is just nothing, because they have their Pastoral Cutes or Bower of Jurisdiction from God by the Hands of the Church. As you always have granted that the King and Parliament have no Authority to ordain or make a Man a Bishop; so when he is ordain'd, they have no Authority to commit a Spiritual Cure of Souls, or a Sacerdotal Turifdiction, or Pastoral Charge of a Flock in any District to his Oversight and Care. Our Saviour the Great Apofile of his Father, who gave the Eleven their Apostolical Character, or Power of Order, gave them also the Power of JurifdiWorld, not only in Janusalem and in all Judea, and in Samuela, but (2) unto the untermost Parts of the Earth; as his Eather fent him, so he fent them to exercife their Apostolical Office and Sacerdotal Jurisdiction in all Places, independently of Secular Princes and States; and as they receiv'd both their Power of Order and of Jurisdiction from him, so they gave both to their new Successors, and they to theirs, and so onward till the Empire turn'd Chriflian, not only without the Leave and Confent, as I observed before, but against the Laws and Commands of the Secular Powers, who were never appointed or authoriz'd by God to ordain Men Bishops or Christ's Vicegerents upon Harth, or when so ordain'd by Church Hands, to commit Flocks to their Spiritual Vicegerency and If they have any Authority of either fort from God, let them shew it, and from whom they had it; but if they have not, then tell me, Sir, how they can deprive the Vicegerents of God in his Spiritual Kingdom of their Spiritual Vicege-

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⁽x) Matth. xxviii. 19.

⁽y) Mark xvi. 15.

⁽z) Acts i. 8.

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rency and Jurisdiction, more than of their Character or Order, or depose from that more than this? Did they get that Authority by becoming Christians and Subjects of the Church, as much as other Chris stian Men? Surely if they had it not be fore, they could not acquire it by Subjeation to the Church; or if they did acquire it when they commenc'd Subjects, and became Part of the Flock, why did they not acquire the other too? If you should fay they have this Power, as Kings and States; then I must alk you, why as such they have not the other Power too? And why the Apostles and their Successors the Bishops for 300 Years exercis'd their Pastoral Cure and Vicegerency, or Power of Jurisdiction under Christ and in his Name, as I have often observ'd, not only without the Confent but against the Will of the Secular Powers? In truth, Sir, if they please, they may take upon them to do one as well as the other, to degrade as well as depose the Vicegerents of Christ, and as they think fit presume to deprive them of their Characters, as well as of their Cures. They that take upon them to do the one, would dare to do the other, were it needful to serve their Designs; and therefore yours is just such another Anfwer. U-

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fwer, as if the Church any where had Power and Wickedness enough to depose the King, imagine the King of England the Bishops who depos'd him should tell you, they did not pretend to deprive him of his Royal Character, or depose him from that, but only deprive him of his En gliff Dominions, and hinder him from exereifing his Royal Jurisdiction there; but that he might exercise it in Scotland or in France by virtue of his Royalty, of in any other Country where he could get to be chosen or make himself King. Wherefore I beseech you to plead the Act of Deprivation no more, either to justify our Legislators or the Intruders, for excuse the Bishops who made them so by the new Confecrations, or own'd and supported them when fo made. For if the Legislators of that Act as Laymen, were not competent to make fuch a Law, as being like other Men, Part of the Flock and Subjects of the Church ; if, as fuch, they had no Authority of making or enacting a Law to depose their Superiors in Christ, but in making it have removed the old Landmarks between the Ecclefiaftical and Civil Power, and affum'd a pretended Authotity which doth not belong to them, but by God's Appointment to another Society and Jurisdiction, to which they are born Sub-

Subjects in their ferond Birth; then, Sin this Law according to all Lawyers and Cafuifts, is not! and void from the be ginning, and absolutely vain, and without any Force to bind Conscience as if had never been made. All this I think I have thewn by clear Deduction from One fian Principles and the Nature and Con stitution of the Church, as a Spiritual So ciery founded by Christ its fupreme Head and Governour, independently of the State. And if my Principles and Reasoning from them be true, as upon the most impartial and closest Consideration I change fee but they we withen the Deprivation of our Fa there is end! and void, his the Law b which it was enacted; and their Sees, from which they were driven by Lary Force, to main in the Eye of God and his Laws & full after as they were before the Depri vation, and they continue to be as much the Vicegorents of Chain in their feveral Diocesses and Overseers of his and their Flocks, as if they had never been deprive. This Consequence justifies our Practice in adhering to our Depriv'd Fathers, and will, I doubt not, justify it at the Day of Judgment. And if it be true, the Makers of the Depriving Act, the Intruders into the Thrones of the Deprivid, with their Ele-Ators, Conferators, and all the Clergy and Laity

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Laity that help'd to place them, or lup-ported them therein by owning them in any manner as Lawful and Rightful Bi-thops, are in feveral degrees guilty of Rebellion against Christ, and of a mon hernous Schism against the Peace and Unity of the Church. Furthermore, if the Depriving Act was exorbitant and utterly out of the Sphere of the Makers of it, then not only the Making but the Marter of it is finful; and then again, as all Will ters concerning the Obligation of human Laws determine, it is void upon the last Account, because a Law, when the Matter of it is finful, obliges no more than an Oath of the fame kind, that is, it obliges not at all, because it cannot oblige to fin. For these reasons, I think, we may say for our selves what the Apostles spoke in their Defence before the Senate of %rusalem, whether it be right in the light of God to hearken unto You more than to Him, judge you. Judge, Sir, impartially between us and our Advertaties, whether the Doctrine of the Church's Independency will not bear us out before them here, and make us appear with Boldness before them at the Tribunal of Christ, in Defence of whose Regality in his Kingdom upon Earth we bear our Testimony against the Kings of this World, who let them-

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themselves, and the Rulers who take Coun-fel together against the Lord and against his Anointed. We have withessed a good Confession, and I hope shall persevere upon that Principle to witness it unto the End whatever we may fuffer for fo doing. could say something more of moment in our Desence against the Act of Deprivation, which I refer to our next Meeting In the mean time give me leave to observe to you, that what I have written here up on the Principle of Independency for the Church's Rights, is agreeable to what all Parties in Religion profess and practife, particularly in our neighbouring Kingdom; where the they are right in the Principle, they have no Right to apply it against the Secular Powers for want of Succession and Mission, without which they have nerther Priesthood nor Church. But God be praised we have both, and it is their Sacred and Independent Rights which we defend against the Invasions of the Lay Power. And such Men as you who have a right Idea of the Church, as a Society independent of the State, the you are not come to a Resolution of joining with us; yet I am confident, in your Hearts you cannot blame us for doing that the right way, which others do the wrong. I re-member you told me, that you would not -modi

hot for any Confideration be retained in any Caufe against the Depriv'd Bishops and Clergy relating to the Deprivation; which makes me hope you are almost perswaded to be one of our Communion, and I hope when you have better confider'd our Arguments, you will be altogether fuchood must also put you in mind, that my Arguments for the Nullity of the Depriving Act are agreeable to the Reafonings in the Dialogues betwirt a Doctor in Divinity and a Student in the Common Law. I put you in remembrance again of this little Book, because its Authority is so defervedly great among the Gentlemen of your Profession, some of which afterwards of the greatest Note, recommended it long fince to my diligent Perusal. I fear I have by this time tir'd you, and I affure you I am weary my felf with writing fo much upon fo melancholly a Subject and Occa-What effects my Letter will have upon your Mind, I cannot tell; but as I wrote it at your Defire, so I hope you'll look upon it as a Testimony of the ready Compliance and Obedience of

Your most faithful and humble Servant

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George Hickes.

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This Letter with the Propositions being sheroed to a Learned Divine, he said this Objection would be made against the Fourth Proposition, viz. That the Ministers of Christ in the whole New Testament are not once called Priests, nor their Ministry Priest-hood a Which Objection the Author of the Propositions fully answer'd, and printed his Answer with this Title, The Christian Priest-hood afferted.

Afterwards this Letter with the Propositions were sent to the Sergeant at Law,
who returned them with some Objections;
to unsiver which Objections, the Author
of the Propositions wrote a Vindication of
them, and divided it into four Parts, the two
first of rehich were printed under the Title of A Discourse concerning the Dignity of the Episcopal Order; and the Two
last are as follows.

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OUR Third Objection against my Propositions is, that they are very fevere, as involving the whole Nation, except a very finall Number of the Clergy and Lairy, in a dreadful Schism. You also pray me to consider, if the Severity of my Doctrine be consistent with Christian Charity; and how we, who do not comply upon those Principles, shall be able to bear the general Envy ond Hatred which it will bring upon us. and the same

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For which I answer in the first Place, that the Whole of Christianity confists of very fevere Doctrines, that I am not more fevere than the most Ancient and Apostolical Fathers have been in the same Case of Schism, in the best and purest Ages of the Church. See, I pray you, the Marginal Notes on my 11th, 13th, and 40th Propositions, and then you'll see who was as severe as you think me and my Dodrine to be. To those Testimonies add, if you please, these which follow out of St. Cyprian's 69th Epistle to Magnus against all Hereticks and Schismaticks: Dicimus omnes omnino Hareticos & Schismaticos nibil babere potestatis ac juris. After these Words, K 2

Words, he speaks of them as the Adversaries of God, and Antichrists, and then faith of them: Dominus in Evangelio suo ponit & dicit: Si verò & Ecclesiam contempserit, sit tibi tanquam Eth. nicus & Publicanus. Si autem qui Ecclesiam contemnunt, Ethnici & Publicani babentur. multo magis utique Rebelles & Hoftes, falfa Altaria. & illicita Sacerdotia, & Sacrificia facrilega, & nomina adulterata fingentes, in. ter Ethnicos & Publicanos necesse est computentur. ___ Quod si una est Ecclesia que à Christo diligitur, & Lavacro ejus sola purgatur, quomodo, qui in Ecclesia non est, aut diligi à Christo, aut ablui, aut purgari ejus Lavacro potest? Propter quod cum fola Ecclesia babeat aquam vitalem, & baptizandi & abluendi hominis potestatem, qui dicit apud Novatianum baptizari & San-Elisticari aliquem posse, priùs ostendat & doceat Novatianum in Ecclesia esse, aut Ecclesia prasidere. Ecclesia enim una est, qua una & intus esse & foris non potest. Si enim apud Novatianum est, apud Cornelium non fuit. Si verò apud Cornelium fuit, qui Fabiano legitima Ordinatione fuccessit Novatianus in Ecclesia non est, nec Episcopus computari potest, qui Evangelica & Apostolica Traditione contempta, nemini succedens à seipso ortus est. Habere namque aut .ebto W

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aut tenere Ecclesiam mullo modo potest, qui ordinatus in Ecclesia non est - Quisquis autem de Collectis foris exierit, id eft, si quis, quamvis in Ecclesia gratiam confecutus, recesserit, & ab Ecclesia exierit, reum sibi futurum, id est, ipsum sibi quod pereat imputaturum, &c. as in the Marginal Note Prop. 13. - Si autem grex unus est, quomodo potest gregi annumerari, qui in numero gregis non est? Aut pastor baberi quomodo potest, qui manente vero pastore, & in Ecclesia Dei Ordinatione succedanea prasidente, nemini succedens, sed à seipso incipiens, alienus sit & profamus, Dominica pacis ac Divina unitatis inimicus, non babitans in Domo Dei, id est, in Ecclesia Dei. Denique quam sit inseparabile unitatis sacramentum, & quam sine spe sint-& perditionem sibi maximam de indignatione Dei acquirant, qui Schisma faciunt, & relieto Episcopo alium sibi foris Pseud-episcopum constituunt, declarat in Libro Regum Scriptura Divina, ubi à Tribu Jude & Benjamin decem Tribus scissa sunt, & relieto Rege alterum sibi constituerunt. Et indignatus est, inquit, Dominus in omne semen Israel, & dimovit eos, & dedit eos in direptionem, donec abjiceret eos à facie sua, &c. Quod si aliquis opponit, ut dicat eandem Novatianum legem tenere, quam Ecclesia Catho-K 3 lica

lica teneat; codem Symbola, quo nos, bap. tizare; eundem noffe Deum Patrem, eundem Filium Christum, eundem Spiritum San-Etum, ac propter boc usurpare posse eam potestatem baptizandi, quod videatur in interrogatione Baptismi à nobis non discrepare; sciat quisquis qui boc opponendum putat, non esse unam nobis & Schismatici Symboli Legem, neque eandem interrogationem. Nam cum dicunt, Credis Remissionem peccatorum & Vitam aternam per Sanctam Ecclesiam ? Tum deinde voce sua ipsi confitentur Remissionem peccatorum non dans nisi per sanctam Ecclesiam posse, quam non babentes, oftendunt remitti peccata illic non poffe. Salve in Entered in

I have transcrib'd thus much in Vindication of my Doctrine from Severity; but I pray you to read all the rest of that Epistle which concerns Novatian, and the Schismatical Church under him; and then I perswade my self you'll not think my Doctrine about Schism and Schismaticks inconsistent with Christian Charity, when it shall appear to you, as severe as you think it, to be the very Doctrine of God, and Christ, and the Holy Apostles, and the Doctrine of the Jewish as well as of

the Christian Church.

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Optatus Milevitanus writes with the fame Unchurching feverity against the Donatifts in his second Book p. 37. Oc. Vestra Cathedre vos Originem reddite, qui vobis vultis Sanctam Ecclesiam vindicare. Sed 6 babere vos in Urbe Romd partem aliquam dicitis. Ramus est vastri Erroris (Schismatis) protentus de Mendacio, non de Radice veritatis. Denique si Macrobio dicatur ubi ille sedeat, nunquid porest dicere in Cathedra Petri, quem nescio si vel oculis novit. & ad cujus memoriam non accedit, quafi Schismaticus, contra Apostolum faciens, qui ait, Memoriis Sanctorum communicantes. Ecce prasentes sunt tibi Memoria duorum Apostolorum. Dicite si ad bas ingredi potuit, ita ut obtulerit illic, ubi Sanctorum memorias esse constat. Ergo restat, ut fateatur Socius vester Macrobius, se ibi sedere, ubi aliquando sedit Bicolpius. Si & ipfe Encolpius posset interrogari, diceret se ibi sedere, ubi ante sedit Bomfacius Balhtanus. Deinde si & ipso interrogari potnisset, diceret ubi sedit Victor Garbiensis, a vestris jamdudum de Africa ad paucos Erraticos missus. Quid est boc, quod pars vestra in Urbe Româ Episcopum Civem babere non potuit? Quid eft quid voti Afri & Peregrini in illa Civitate sibi successisse noscuntur? Non apparet dolus? Non factio, qua Mater

Mater est Schismatis ? Interea Victor Conbiensis, ut binc prior mitteretur, (non dico lapis in fontem) quia nec veluit punitatem Catholica Multitudinis perturbare, sed quia quibusdam Afris Urbica placuerat Commemoratio, & hine à vobis prafecti videbantur, ipsi petierunt, ut aliquis binc, qui illos colligeret, mitteretur. Missus est igitur Victor, erat ibi Filius sine Patre, Tiro sine Principe, Discipulus sine Magistro, Sequens sine Antecedente, Inquilinus sine Domo, Hofpes sine Hospitio, Pastor fine Grege, Episcopus sine Populo, ____ Igitur quia Claudianus Luciano, Lucianus Macrobio, Macrobius Encolpio, Encolpius Bonifacio, Bonifacius Victori successife videntur; fi Victori diceret ubi sederit, nec ante se aliquem illic fuisse monstraret, nec Cathedram aliquam nisi pestilentia ostenderet. ... In consilio Impietatis itum est à majoribus vestris, ut dividerent Ecclesiam. Iverunt etiam peccatorum viam, dum Christum partiri conati sunt, cujus Judai nec vestimenta scindere voluerunt; Cum Apostolus Paulus clamet & dicat, nunquid divisus est Christus? - Sed & dum vos Parentum errorem calentes studiose defenditio, Haredes sceleris ese voluistis. - Intelligite vel sero vos esse filios impios, vos esse Ramos fractos ab arbore, vos esse abscissos palmites palmites à vite; vos esse rivum concisum à

The Donatists, Sir, were guilty of the same fort of Schism, as the Novatians were in setting up two Bishops in one See, a second against a first in a full Church, and thereby erecting Chair against Chair and Altar against Altar; which this Father in his first Book shews them was a more grievous and provoking Sin, than Murder and Idolatry.

The Passage is larger than I am willing to transcribe in the Text of this Letter, and therefore I have put it in (a) the Margin

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In the first Place, that the whole of Christianity consists of very severe Doctrine, and that those who have the Courage to be Consessors for any one Christian Doctrine in any time, when the generality profess or practise contrary to it, expose themselves to the Envy and Hatred of the Transgressors, who will be their Enemies because they tell them the Truth.

The Doctrine of Saving Justifying Faith is a very severe Doctrine, which involves a far greater part of Christians in the dreadful State of Damnation, than I am willing to name. The same I may say of the Doctrines of Continence, Temperance, and Sobriety, and Chastity; of Truth, Justice, and Common Honesty in our Words and Actions; especially of the Rigid Doctrine concerning Promises and assertory Oaths, all which at some time or other, as the World will plead, are grievous to be born. I may say the same of any Doctrines.

BOILA

Aaron fanctum unum Sacerdotem præsecerat: Sed cum Ministri ejus sacerdotium non sibi debitum concupiscentes, seducta parte populi illicite invaserunt, ritum imitati Sacrorum, ducentos & quod excurrit Ministros se cum perituros, cum thuribulis in fronte seducti populi posuerunt. Deus cui displicet Schisma, hoc libenter videre non potuit. Indixerant quodammodo Deo bellum, quasi esset alter Deus, qui alterum accipient Sacrificium.

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drine of Faith, the Belief of which is neceffary to Salvation; for Example, that of our Saviour's being God and Man in one Person, and of the same Substance with the Father as he is God. This Dodrine involveth all Atheifts and Deifts. and all other Enemies of the Christian Religion, of which are no small Number. in the damning Sin of Unbelief; and formerly involv'd all Christendom in Herefy. except a very small number of the Clergy and Laity, who were much fewer in proportion to those who profess'd and practis'd otherwise, than the small Number of our Communion; upon the Principles you think to fevere, are to those who go to Church: And if fo many Nations and Churches were then involved in Herefy, why may not one be involved in Schifm?

You make no difficulty in Consequence of two or three Principles to charge the Roman Church and Communion, which is of much larger Extent than ours, with most grievous Innovations and Corruptions, and Schism against the Catholick Church; and you think this Charge Just and Confistent with Christian Charity. The great majority of the African Church, which was a Church of the best note in Ancient Times, was involved in a most unnatural and violent

Schism.

Schifm, which continued much longer in it. than it is to be hoped this Schism will continue among us. And you your felf grant that the Scottish Nation are guilty of a most grievous Schism, not only against their own, but against the Catholick Church, by deposing the whole Order of Bishops, and the setting up the Usurpation of Presbytery inflead thereof. Would you think it then a reasonable or fair Answer to the Principles and Doctrines which involve Scotland in fo dreadful a Schisin, to fay they were very fevere, because they concluded a whole Nation, except a very few Persons, in Schism; for which Reason they look'd as if they were repugnant to Christian Charity, and that they who stood out against the general Compliance in such Doctrines, would not be able to bear the great Load of Envy and Hatred, they would thereby bring upon themselves? You remember the time when the great majority of our own Nation were involv'd in a War against the King, and without any Imputation of Severity or want of Charity, you still own the Principles which prove that unnatural War to be a great Rebellion: And therefore if the Principles be true and truly Catholick, by which, you say, I involve the great National Majority in Schism, why should you object

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)-II object severity to them, and as it were want of Charity to me? As to the Confequences of those or any other Christian Principles. there is no hindering them, let them be never fo severe. I cannot make the Gate wider, nor the way easier or broader, than Christ hath made it. I can make no new Gospel for any Number of Men, tho' never fo great; and if Numbers of Men of Latitudinarian Principles and Practices will involve themselves in the Consequences of Christian Truths, it is they and they only who make them conclude feverely upon themfelves. You know when it was ask'd, Are there few that shall be sav'd? And who answer'd, strive to enter in at the strait Gate; and at another time faid, Enter in at the strait Gate; for wide is the Gate and broad is the Way that leadeth to Destruction, and many they are who go in thereat.

In short, Dear Sir, Principles are Principles, that is, they are very Strict and Rigid Things. They are like glass drops, you may easily break them, but you cannot bend them; and if for adhering to the Principles of my first Letter in my Practice, and perswading others to do so, I get the Hatred or Ill-will of any among the Clergy or Laity who depart from them, I must reckon that

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as an Addition to my Sufferings, and expeding Support and Reward from God.

PART IV.

/OUR next Objection against my Propositions is the small Number of our depriv'd Bishops, whose Places, you say, are filled with others that profess the same Faith. But, Sir, you forgot that this is not a Courroversy of Faith, but of Right and Wrong, and the relative Duty of the Clergy and People in the depriv'd Bishops Dioceffes, who by my Propositions ought to adhere to their depriv'd Fathers, because their pretended Deprivation is by an Incompetent Authority that cannot Deprive them; and by Confequence that their Deprivations be ing Null and Void from the beginning, their Sees are still full, tho' they be driven from them by pure Lay-force; and that it is the Duty not only of their Subjects to continue faithful to them against the Intruders, but of their former Gollegues to return to them, and bear Testimony with them against the Sacrilegious Usurpation of their Thrones.

You object, that they are but a small Number, but have not you and Thousands

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of others wish'd the whole Number of Bishops had been deprived; and bewail'd the Compliance of the greater Part, and the Scandal they brought upon Religion by Confecrating others, and putting them in our Depriv'd Father's Thrones, whose small Number shews the greatness of the Schiffen, but not that they are in the wrong. There might have been more, nay, they might have all been Depriv'd upon the same Principles; but had there been but one of them Depriv'd, the fingle Cafe of that one, as you have confess'd, had been the Case of Christ and the Catholick Church, against the Invalions of the Secular Power. It was fo in the Case of Cornelius against Novatus, before the Empire turn'd Christian; and after that, it was the Cafe of St. Athanafus Patriarch of . Alexandria, against Gregory and George; after that, of John Chrysoftom Patriarch of Constantinople, against Arfacius and Atticus: And not to mention more, it was in later times the Case of Arsenius Patriarch of Constantinople against a Succesfion of Intruders in the Reign of Michael Palaologus, who got Arfenius Depriv'd in a most unjust manner in a pack'd Synod, by which he refus'd to be Judg'd.

The two first Cases were the Case of the First Bishops against the Seconds in

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full Sees ; the whole Catholick Church in the former Case, and almost the whole in the latter, taking Part with Cornelius and Athanafius against their Rivals and Intruders upon this Catholick Principle, that the Seconds were Intruders upon the First. and by what means foever they came to be placed in them, they were Usurpers of their Threnes. The two last were Cafes of the first against the second Bishops. made and supported by Force and Interest of the Secular Power: That of St. John Chrysostom more especially was the Case of Secular Deprivation by the Emperor, who first got Arfacius and then Acticus before mention'd made Bishops of Constantinople; but all the Bishops of the Catholick Church, except a very small Number, took part with John against the Intruders, the first of whom they would never own, and the latter not till he had disowned the former, by putting John's Name after his Death in the Diptychs of the Church; thereby confessing that himself and Arfacius were both Ufurpers, till by fo doing he had owned himself not as Successor to his intruding Predecessor Arfacius, but to John whose Throne was all along full, because his Deprivation was null and void; the Emperor as a Lay-man having no competent Power

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Power for that, because, as faith he, thin felf was a fubjed Mamber of the Church Moun last Objections was infring o Propo finions is, other they care dangerous as be ing against haw and the Leghstite Rower as practifed in this Kingdom, will which I answer, that if my Propulitions are Sainst Law and the Legislative Bowering pradis'd in this Kingdomil then their Louws be they one or more, and the bridge of the Legislation in depriving Bishops, ware againsts my Propositions and Whith of they are true, and you do not except a ainst the Frith of them Chen thefeld aws and that depliving Practice are against the Gofpel, against the Prerogative and Kingdom of the Lord Jefus, lagainst then Commis-sion he gave the Apostles and atheir Succeffors, against the constant Doctrine and Practice, and against the independent Constitution of the Catholick Church and luftly against its Huly Laws and Canons, which have been receiv'd in all Christian Kingdoms ; and by confequence, as all Lawyers and Cafuifts must determine, they are null and void from the beginning, and fit to be teform'd, but not fit or lawful to be pradis'dor put in the in any Christian State.

But perhaps by faying my Propositions are against Law, you mean more especial-

ly the 34th, in which I have afferted fome Maxims of Law or Lawyers, fome Pradices of the Law, and one or two Ads of Parliament to be contrariant to the Charter of the Apoltolical College, the Enifcopal Office, the Power of the Priefthood the Rights of the Church, and pot fit n be taughts used, on exacted in any Chriftian State! All this indeed I have afferted, and here declares again, that they are again A the Kingdom and Regality of Chult upon Earth the Commission he gave to the Apoltles and their Successors, and manifest Causes of the Contempt of the Clargy) the Loss of Church Discipline, the Growth of Schism, Atheism, Dibertinilm, and Profamenels of all forts, band of the Confusions, Distractions, and other Judge menter of God among us. I should be glad you would fhew me niv Error, if I errin this Opinion ; but ifiledo nothis l'am not concern'd at the Dangeroulness of it; for if Sufferings befalime for teaching the Truths and Doctrines contained in my Propositions, to which the Law is contrary, I trust God will enable me to suffer chearfully, whole Truths and Doctrines I maintain. And as for the pretended Legislative Power of this Realm, which has taken upon it to make Laws for Depriving Bilhops and Priests inde(847)

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independently of Synods, I hoper I should be willing to bear any Teffimony against that practice of it, and the Irrefiftible Force that defends it; whenever God shall call me to it. The Legislative Power may if it pleases, challenge in infelf the whole Power of the Keys, which our High Priest in Heaven left to the Apofiles and their Succeffors and take upon it to Excommunicate as well-asi to Sulpend and Deprive o May iff it opheates it may arrogate and usurpo to itself the Exercife and Administration of the whole Spiritual Authority and the Offices of the Priesthood vand defend that Usupation far any time by Irrefiftible Force but but brier fiftible Force would intobnalter the finful Nature of that Ulurpation, but gitterbale the Sinfulness of its and involved the Lawmakers and the Nation; as far as of Tubmitted, in Sin. VIn that Cafe, I believe you would not think Compliance Lawful ofpecially in the Clergy, whose Duty you would think it rather to be, as Christ's faithful Officers and Servants, to oppose that Sacrilegious Encroachment, orthogit were unto Blood; and fuffer as Confessors or Marryrs, for the Caufe of Christ and his Church : You would then think such Laws Sacrilegious, and Submission or Compliance

pliance in the Clergy or People, no less than passive betraying the Kingdom of Christen I think the fame of Sufpending or Depriving Laws in fuch a Cafe as our the making of them is contrary to the Prerogative of the Lord Jefus, an Invalion upon his Kingdom upon Earth, the Ulurping of part of the Power of the Keys and the irreliftible Force by which, in any Reign; iesis defended, is Perfecution and an Exercise of Tyranny over the Church I fav. I fliould think the fame of our Cale in any Reign, when the Legislative Power suspends of deprives Faithful and Rightful Bishops and Priests of their own Commu nion suand if they do it in other Cale, when Bifhops and Priefts are not Faithful and Rightful, their doing of it is Irregulars. Excibitant mands out of their Sphere the foreig good end, and void of all Spirirual Effect, and cam have no other than Temporal Force upon the Suspended and Deprivide They may ad in this Cafe re gularly by Imprisonment, Banishment, or driving them by Force out of Possession, to make room for the faithful and true Be Thops to come linto their Places an as de relian the Emperor did to Papelus Samofa tenus Bilhop of Antioch, after he was De pos'd. But by their Authority, tho no sousilg ver ding

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ver so unquestionable, they cannot Deprive or Depole as to any Spiritual Effect, they can no more do it with that Effect than Temporal Powers not Converted to Chriflianity can do it. do If St. Peter and St. Paul had converted the Emperor and Senate, they could have had no more Authority after Convertion, to Deprive them of the Exercise of their Apostolical Office, or Deprive them in a Spiritual Senfe, fo as to discharge their Spiritual Subjects in Conscience from Subjection to them, than they had before it. An Act of the Senate wou'd have fignified nothing to that purpose, they would have taken no notice of it, but gone on by virtue of their Mission, to perform the Duties of their Office in the Roman Empire: And the People, as many of them as would not have been retrified by Irrefiftible Penalties and Force, would have adher'd in their Duty to them, as much as if no fuch Act had been made of bus attangent every year

You have often granted me, that an Act of Parliament absolutely to Deprive or Depose the whole Order of Bishops, would be of no force; why then should a pretended Act, for the same reason, be of any sorce to bind Conscience, which enacts the same thing Conditionally? For if all our English and Irish Bishops had refus'd the Oath, as fix

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fix of ours and one of theirs did; they had all been Depriv'd, and so an End had been put to the National Churches of England and Ireland, as National; in like manner as in the National Church of Scotland, where all the Bishops and the whole Order of them is Depos'd. I have heard you fay in Abate. ment of this Argument, that it is all one to the People what Bishops they have, so they preach the same Doctrine, keep to the same Doctrine, and do what Bishops ought to do. But what is this to the purpose, if the Ad of Deprivation is of no force, but infuffcient to discharge the Clergy and People in Conscience from their Obedience to the Deprived Bishops, or give the Intruders a Right to their Chairs, which fuch Acts, being in themselves Null, cannot make Void? I'll put the like Case to you the other way: The Spiritual Authority in any Kingdom cannot deprive or depress a King, tho'il may have ftrength and force enough, as fometimes it hath had, to make and execute Deposing Law. If this Case had happen'd in England in our time, and all the People but a small Number had complied with the Church in that invalid Tyrannical Depole tion; would you have told the small Num ber, who look'd upon it as Null and of m Effect, that it was all one to the People w hat 8 1

what King they had, to he observed the Laws, and maintain'd the Constitution, as English Kings ought to do? But what is this to Conscience, and to Right and Wrong which is the Rule of Confcience, if fuch Church Depositions of Kings are of no force? The Duty of the People to the Depos'd King, in this Case, must be the same as if he were not Depos'd; because such a Depofing by an Incompetent Power being Null, his Right still remains to the Crown: Furthermore, the small Number of Noncomplying Loyal Men would have told you in this Case, that the Crown and Kingdom were Independent of the Church, that they were quite different in their Originals, Powers, and Conflitutions; and that if the Church might Depose the King, and difcharge the People of their Obedience to him, they might as well abolish Parliaments, take upon them to administer Civil Justice, try Causes, pronounce Sentence, execute Criminals, make Peace and War, and challenge the administration of all Temporal Affairs. They would tell you, that Church-men were Subjects to the King, and that it was against their Natural Allegiance and Subjection to Deprive him of his Crown, and to absolve his People from their Obedience to him; and contrary to the Scriptures, which teach

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The fame we fay in the other Cale that the Church is perfectly independent of the State or Secular Power; that the are different in their Originals, have different Tenures, Powers, Magistrates, different Courts, and that they are ordained to different Ends; and that by consequence, if the State or Sovereign Secular Power may deprive Bishops, who are their Spiritual Sovereigns, and discharge their Subjects of the Clergy and People from their Duty of their Spiritual Obedience; they may as well abolish the Spiritual Judicature, appoint Secular Magistrates to try purely Spiritual Causes, to pronounce Spiritual Sentences, execute Spiritual Censures, and challenge the whole Administration of Spiritual Affairs. To do this, we fay, is against their Allegiance as Spiritual Subjects of the Church, Rebellion against Christ, whose Vicegerents Bishops are; a sacrilegious Invasion upon his Prerogative, from whom they derive all their Authority, their Power of Or ders and Jurisdiction; an Indignity to the Commission he gave the Apostles and their Successors, destructive to the Church, in all

all its confequences, contrary to the Holy Scripture which hath subjected Kings and Senators, as well as other Christian People, to the Ecclefiaftical Powers; to whom our High Priest in Heaven bath committed all his Authority upon Earth, commanding all Christian Men to esteem and obey them as his Ministers and Vicegerents, and to give unto God the things that are God's. In short, Sir, either the Church is independent of the State, or it is not : If it is not independent of the State, then the Members of it are a part of the Civil Constitution, and by consequence as precarious a Society as any other that is fo; and like other Civil Societies, as Colleges and Corporations, may be disfranchis'd or discorporated at pleasure by the Sovereign Civil Power. But if it is independent of the State and Civil Constitution, then the Deprivations of Spiritual Sovereigns by the Secular must be void Acts, and of no force to bind the Consciences of their Spiritual Subjects. This, Sir, was my Intention to thew you in my Propofitions: Which if they are true and agreeable to Scripture, and the confentient Sense and Practice of the Antient Catholick Church, then the Laws and Legislative Acts of Deprivation, to which they are contrary, are

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of so binding Force to Conscience, but only to oblige us as Christians to bear our Testimony against them, because they are against our Spiritual Allegiance, and Invasions upon the Rights of the Catholick Church.

I have now replied to all your Objections against my Propositions, which I desire you to read and consider at your leifure; and praying to God to bless, direct, and guide you by his Holy Spirit, I take leave and subscribe,

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Your most faithful Friend and
Servant in our Lord Jesus,
King of Kings and Lord
of Lords,

Publish Spiring L. Subjects - This, Sirg was

Abbata Scriptiffe, which the confedence of the Charle.

The Frank state of the charles were seen to be confidence and the confedence and the charles are constant, and they are constant, and

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George Hickes.



ALETTER written for the Use of a Gentleman, * who lived in the Communion of the Faithful Remnant of the Church of England, till the Death of the Right Reverend Father in God Dr. William Lloyd, Lord Bishop of Norwich; but shortly after his Death left it, and joined himself to the other opposite Communion of the Church of England, before this Letter could be finished.

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Have now got time to begin the Letter which I promised to write to you; and in the first Place I pray you to consider, that Anti-bishops are of three forts. First, Such as become Anti-bishops or Seconds by meer Usurpation and Intrusion into other Bishops Sees, of which

^{*} This Gentleman was Mr. Nelfon.

fort St. (a) Cyprian observes Novation had been against Cornelius of Rome, the there had been no Doctrine in the Cafe And not to instance in others, such I think were Arfacius and Atticus against St. Chry. fostom of Constantinople, who in his Banishment successively usurp'd his Throne. This Case, Sir, I beseech you to read and apply; and then consider, whether upon the Death of the extruded Bishop the Intruder (who cannot be Possessor bond fide against the rightful Claimant) immediately commences rightful Bishop of his Diocess, whom the Faithful Clergy and People cught to own and obey, without any one Act to acknowledge the Injury he had done to the extruded Bishop, or repairing the Mischief he had done to the Church by interrupting her Succession. For my own part, I cannot conceive how Schilmaticks of any fort can become true Catholicks, without some Act of their own or doing something by which they testify their Repentance, and thereupon return to

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⁽a) Quod verò ad Novatiani personam pertinet, Frater Charissime, de quo desiderasti tibi scribere, quam Hæresin introduxisset, scias nos primo in loco nec curiosos esse debere quid ille doceat, cum foris doceat. Epis. ad Antonianum.

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the Church, without which they remain in the Guilt of Schism. If I remember right, Mr. Dedwell says of Church Subjects, that in separating from the Churches to which they are related, they consequently separate from the Unity of the Catholick Church; and that they cannot be restored to it, but by being re-united to their own particular Churches, and that by a Reconciliation as visible as their Separation: And also that their Reconciliation made without the Consent of the Church, which had been injured by their Separation, must be invalid, and cannot expect the Divine Ratification.

Much less can I imagine, that adulterous Seconds or Anti-bishops by Intrusion,
who break the Peace and Unity of the
Episcopal College and the Succession of
the Catholick Church; and whose Communion, you know who afferts, is the
Synagogue of Satan: I say, much less can
I imagine, that such adulterous Intruders
can meerly by the Death of all those whose
Thrones they usurp'd, comining not only impenitent, but justifying their Intrusion and the Pravity of their Schismatical
Consecrations, in a moment become lawful
and valid Bishops of their usurp'd Districts,
and Catholick Bishops of the Church.

The Jobannites both in and out of the Diocels of Constantinople did not think fo. tho' excepting a small Party made against John Chrysoftom by Cyril of Alexandria, they were the whole Catholick Church. I pray you to confider here, till I can further infift upon it, that by the Civil Laws of all Governments he who procures a Grant for a full Place, his Grant is null and void; not can he upon the lawful Amotion, Celfion, or Death of the lawful Possessor claim any Right to fucceed in his Place without a new Grant, or having the old one ratify'd and confirm'd. In like manner, he who takes another Man's Wife by Force and marries her, cannot upon his Death commence her lawful Husband, but continues to be an Adulterer, without a lawful Marriage, or having his unlawful Marl riage ratify'd and confirm'd, fuppoling that can be done by any Power. Sir, Jule this Comparison, because you know Antibishops by Intrusion were always called Adulterers and extraneous Bishops, as having no more Right to the Dioceffes into which they did intrude, than an Adulterer to another Man's Wife. St. John Chryfol flom (b) so called Arfacius the first Intruder

⁽b) Chrysoft. Epist. 125 ad Cyriac. Episc. Tom. 4. Par. 2. p. 762, 763. พัฒชา วิธี หลัวตั, &cc.

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into his Throne. I have heard, fays he. of Arfacius that worthless Man, whom " the Emprels hath fet in my Throne, " that he afflicts all the Brethren who will " not communicate with him, many " whom for my lake have died in Prilen " For that Wolf in Sheep's Cloathing, tho "he personates a Bishop, is an Adulterer for as a Woman is called an Adulterel's who is married to another while her " Husband is living, fo he is an Adulte-" rer, not a Carnal but a Spiritual Aduluterer, because in my Life time he has invaded my See. And upon this Noof his Diocess choic rather to fuffer all the Penalties of the Imperial Orders and Edicts. than turn to him while St. John lived; or to Attious the fecond Intruder, after his Death, vill the latter had reftor d his Name in the Diptyche or Church-Registers of the Rightful Bilhops, where upon his Banishment it had been raz'd our; and there by acknowledged him to be the Rightful Bishop of Constantinople to his Death, and the Injury he and Arfacius had done him, as Intruders into his Throne; and by fo doing also took his Succession immediately from him, and not from Arfacius, whole Name was expung'd; whereby he heal'd the

the Wound and Interruption they had made in the Patriarchal Succession, and so se tisfy'd the Church, which likely otherwise would have ordain'd another in his stead

This, Sir, was a Satisfaction as notorious as their Intrusion : And upon your Sur polition, that the Schilm among us come menc'd and was continued menely by the Intrusion of the Six Anti-bishops, without regard to any Doctrines, upon which their Confecrations were founded; can you have a greater or fafer Authority to guide you in the present Controversy than the Sufferings of the Jobannitar, and the Judge ment and Practice of almost all the tholick Church? If fo many Christian and Christian Bishops, both in and dut of the Diocess of Constantinople of stood on against Atticus after John's Death, who the Court was against them ; how much more would they have stood out against such Anti-bishops as ours, after the Death of all our Depriv'd Fathers? who were Sufferers and Confessors for the Rights of the Church, for the Invalidity of Lan Deprivations, for Truth and Righteousnel and the facred inviolable nature of Oather and for the Doctrine of the Cross, I mean for Passive Subjection and Obedience 311000 Defence of which they stood out, and not chiefly.

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chiefly, much less merely, to affert their personal Rights, as some have most falsly affirm'd. I pray you also to consider, if you would leave us now upon the Death of the Bishop of Norwich, if we were as numerous as the Jobannites, and had as many and as powerful Sifter-Churches, to defend us and stand by us against the Intruders, as the 70bannites had: And because in this great Apostacy we are but a few, and have no Churches in this corrupt State of Christianity to help us, and stand by us, even none but God alone; will you therefore defert us, when it is most needful and praise worthy to stand by us and stay with us, as I doubt not the whole Church of God would now have done, had it been in the same State that it was in the time of St. John Chrysostom? And I pray you also to consider, that the Johannites of Constantinople who stood out against Atticus after John's Death, were not therefore in the right, because they had fo many other Bishops and Churches to take their parts; but that fo many Bishops and Churches stood with them and by them, because they were in the right. thought the Altar of St. John Chrysoftom continued at Constantinople in his faithful Clergy after the Vacancy by his Death; whereas if (according to your novel Opinion)

nion) it had ceased, then (according to theirs) there could in that See have been no Altar at all.

21, But in the second Place, others come to be Anti-Bilbops by professing false Doctrines; of which fome are damnable, and others (tho' not damnable, yet) are of a dangerous and pernicious Nature; of which fort some are speculative as being contrary to the Credenda of Religion, and others practical as being contrary to the Agenda of it: Otherwise, some are repugnant to the Creed, and others contrary to the Commandments: And in more special and particular Terms to the Case in hand, some are contrary to Faith and found Doctrine, and others to good Life and Purity of Worship: And others again are repugnant and destructive to the Essentials of Christianity, as a Sect, which teaches and professes such and such Doctrines; and others to its Essential Constitutions and Rights, as a Society, founded independently of Secular Powers by its Saviour Fesus Christ.

Such Anti Bishops as these were the Arian Bishops of old to all the Faithful Orthodox Bishops of the Church, to whom
without Intrusion they were as opposite,
as their Heretical Doctrine and Communion was to the Catholick Faith and the

true Catholick Church. Such also were the Pelagian to the Anti-Pelagian Bishops, who condemn'd the Herely of Pelagias. And had Aërius without any other Error been a Bishop, his Doctrine of the Identity of Bishops and Presbyters, after it was condemn'd as an Herely, would have made him an Anti-Bishop to those, who condemn'd it and him for it, as destructive to the Frame and Constitution of the Catholick Church.

Such Anti-Bilbops are also the Popilb Bishops now in all the Parts of the World to
the Reform'd Bishops, more particularly in
Ireland; where if dangerous and corrupting Doctrines and corrupt Worship condemn'd by the Protestants, do not justify
the setting up and continuing of other Bishops in every Diocess of that Church
from the Beginning of the Reformation;
then the Protestant Bishops there are and
have been all along Anti-Bishops of the first
sort, and by consequence the Irish Church
is and has been Schismatical, and every Bishop and Member of it is a Schismatick,
Mr. Dodwell not excepted.

Upon mentioning the Irish Bishops, give me leave, Sir, to put two or three Queries to you.

I. Upon Supposition, that all the Dio-

cesan Protestant Pishops in Ireland but one should die in a long Popish Reign, whether the Reform'd Church of Ireland being now become one District in one diffus'd Communion through the whole Kingdom, would not in that Case (without being distinguish'd by Diocesses) be and remain in that one Diocesan Bishop, as a Catholick Bishop?

2. Supposing that after the Death of this last Diocesan Bishop, there should be surviving and remaining one or more Faithful Suffragan Bishops; whether in that Case he or they, as Catholick Bishops, would not become Heads of Communion or Principles of Unity to the Protestants wheresoever dispers'd through that Kingdom, and so receiv'd by them in that distress'd State of their Church?

3. Upon Supposition, that all the Suffragan as well as Diocesan Bishops should die in such a long Popish Reign, whether it would be the Duty of the Irish Protestant People (now perhaps reduc'd to a small Number by several concurrent Causes) to go immediately to the Popish Churches, or adhere to their Faithful Presbyters, who in such a Vacancy would be their Spiritual Guides, Guardians, Fathers, Pastors, and Principles of Unity to them, till they could procure one or more Bishops, which would

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be their Duty by all Means and Endea-vours to do as foon as possibly they could: For as in an Elective Kingdom, the Kingdom continues and remains in the Interregnum, and is in that Vacancy administred by proper Magistrates appointed; so in the Widowhood or Vacancy of every Church, the Church and her Altar, that is her Communion, continues in her Presbyters, according to that of the Roman Clergy in their (c) Epistle to the Clergy of Carthage after the Death of Fabian their Bishop: Et cum incumbat nobis, qui videmur Præpositi esse, & vice pastoris custodire Gregem, si negligentes inveniamur, dicetur nobis quod & (d) Antecessoribus nostris dictum est, qui tam negligentes Præpositi erant: Quoniam perdi-tum non requisivimus, & errantem non correximus, & claudum non colligavimus &c. By this Passage, not to insist on many others in the old Canons, you see the Clergy of Rome in the Vacancy of their Church look'd upon themselves as Conductors of the Flock, and as in the Place of their deceated Bishop to have the Pastoral Care of the vacant Church. The same they thought of the Clergy

⁽c) Epist. 8. in the Oxford Edition.
(d) Ezek. xxxiv. 4.

of Carthage in the Recess of St. Cyprian, as appears from these Words: Nolumus ergo vos mercenarios inveniri, sed bonos Pastores, &c. Wherefore a Church continues as well in the Vacancy as in the Absence of a Diocesan Bishop, which those should have considered who lest us, because they presum'd we had no Bishops, and were so inconsiderate as to affirm, that without a Diocesan Bishop a Church could not in any Case subsist.

3ly, In the third Place, Bishops may become Anti-Bilhops both these ways i. e. both by Intrusion and false Doctrines, which they profess in Word or Deed or both. Of this fort of Anti-Bisbops was the Arian Bishop Felix, who was put into the Throne of Liberius, when he was fent into Banishment. Such also was Novatian, whose Schism was founded upon his comfortless Doctrine against Lapsers, as if their Case was desperate by their Fall, as having thereby subverted their Baptismal Confession and Vow, and upon no Confession or Repentance whatfoever were to be absolv'd and receiv'd into the Church. The severity of this Do-Arine was condemn'd as an Herefy, not against Faith but Charity, by a Council of Sixty Bishops at Rome, as you may see in Eusebius Hist. Eccles. Lib. 6. Cap. 43. and Lib. 7. Cap. 8. That Anti-Bisbop therefore was was condemn'd, not only for the Schifm he made by Intrusion into the See of Cornelius, but for the uncharitable Doctrine, by which He and his Followers defended his Intrusion as Lawful, to form a more pure and holy Communion, upon which they call'd themfelves Puritans, by which Name they were condemn'd for the Inhumanity and Cruelty of their Doctrine, as well as for their Usurpations in setting up Altar against Altar, i. e. Communion against Communion in so many Districts of the Church.

Such Bishops also were the Donatist Bishops in Africa, whose Schism was sounded upon the like Severity of their merciless Doctrine against Traditors, for which they were condemn'd, as well as for their Intrusions and setting up Altars against Altars. And lastly to bring the Case nearer home, such were the Popist Bishops in Queen Marry's Reign, who were put into the Sees of the displac'd Protestant Bishops, as I think some of them were.

But to apply this to the present Case, such also were the Intruders into the Sees of Canterbury, Norwich, Ely, &c. upon the Revolution A& of Lay-Deprivation, by which the Laity without any Authority Temporal or Spiritual, and utterly contrary to their Duty as Temporal or Spiritual Sub-M 4 jects,

jects, took upon them in a most Rebellious and Sacrilegious Manner to deprive their own Fathers, and vacate their Thrones. Yet notwithstanding the Sin and Invalidity of that Act, it was put in ure and practice by the Elections and Consecrations of the Intruders into the Sees of the deprived Fathers upon the Principles of the Revolution, as well against the Rights of the King, as against their double Rights, both

as English and Catholick Bishops.

These Revolution-Principles, upon which this Ast was sounded and put in Execution, are first the Doctrine of resisting and deposing Kings, which the Church of England and her Writers have justly condemn'd as damnable, according to the Apostle's most express Doctrine, and censur'd as one of the worst Parts of Popery, as indeed it is, it being contrary to the plain Christian Doctrine of Obedience and Subjection, and directly tending to the subversion of all Government whatsoever,

The second is the Validity and Authority of Lay-deprivation, sounded on Spiritual Rebellion and Resistance of Church-Subjects; and is as destructive to the Constitution of the Church Christian, as a Society sounded independently of worldly Powers, as the Doctrine of Temporal Re-

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bellion is to the Constitution of Sovereign Kingdoms and States founded independently of the Church. How often, Sir, have we remonstrated against this Doctrine, as contrary to the effential Rights of the Church, and derogatory to the Honour and Authority of Jesus Christ its Founder? who could never intend, that his Flocks should have Authority to depose, much less unrighteously to depose, the Pastors whom he fet over them; and whom he therefore commands all Ranks of Christian Pcople to obey, as his Vicegerents, and to fubmit themselves to them, as his Ministers and Stewards of the Mysteries of God. They are his Ministers over Kings and Senators, who are a Part of the Church his Flock, as well as other Men. And for my part, I look upon the Doctrine of their Authority to deprive their own Bishops, to be at least as pernicious in it felf and in all the consequences of it, as that of Aërius or Novatian; and that it was defervedly branded for an Herely by Mr. Dodwell. And give me leave to tell you, that our Depriv'd Fathers, now with God, were much more concern'd for these Doctrines. which were violated by their Deprivation, than for their personal Rights; and that they always profes'd their Readiness to quit

quit the one, provided they could secure the other: For they always distinguished between the Consecrations of the Intruders, and the Principles upon which they were made and sounded; and had much more Concern for the Doctrine of the Independency of the Church and that of Non-Resistance, than for the Violation of their own both Temporal and Spiritual Rights.

Wherefore, Sir, it is your Mistake to imagine, that the Schism of the Intruders was their mere Intrusion, as if there were no false Doctrines in the Case, upon which their Consecrations (whereby they became Anti-bishops) were founded; nor those false Doctrines of a Nature so destructive to the true and holy ones I have mention'd, as

we all believ'd they were.

With reason therefore did our Depriv'd Fathers, now at Rest, distinguish between the Consecrations of the Anti-bishops, and the Doctrines upon which they were made. They would have forgiven their Brethren the Breaches they made in the Episcopal College and Church by the former, had they not made them upon pernicious Principles, against which they thought they were bound to bear their Testimony, in Desence of the Christian Doctrines which they subverted: And as Ignatius assured the

the Church of Smyrna, that he knew Christ to have been in the Flesh; so I assure you, that I know this that I assert of our Depriv'd Fathers, to be true, and many

more know it as well as I.

They judg'd the Intruders and their Confecrators to be guilty of Schism by Principles, as well as by Intrusion; and look'd upon our Communion at the Head of which they were, as diffinguish'd from the other Anti-communion by Catholick Doctrines, as well as by Catholick Bishops: And for this reason, the' not for this reason only, after the Schisin and the Distinction between the Two Churches became stated and fix'd, they made Provifion of Pastors to succeed them in taking care of that Communion, and that Part of the Church of England wherefoever difpers'd, which adher'd to her Catholick Doctrines, and Catholick Rights, and Catholick Bishops; and in constituting these Paftors, they had regard to the Local Constitution, and to the Consent of him who desir'd the Continuance of that Church of England, which was in Communion with them, and adher'd to the Principles and Constitution of the English Church. It was upon the account of her Catholick Doctrines and Rights, that those of our Communion, both

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both Clergy and Laity, stuck to our Depriv'd Fathers; not only as wrongfully and invalidly deprived, but as truly Faithful and Catholick Bishops, to whom the Intruding Seconds, their Confecrators, and Adherents were opposite in Doctrines, as well as publick Practice: And therefore this is not a Notion new started, as you fuggest, but was from the beginning of the Separation, as may be shewed from the Writers of the Controversy on our side, who infifted on Doctrines as well as the Intrusion which was a Violation of them: tho' Intrusion of Seconds, purely by it self and in a Lawful Reign, would have put us in an unnatural Schism, and made us as obnoxious to the Reproaches of the Church of Rome, as they have been to ours, of having Bishop against Bishop and Pope against Pope. Upon the grievous Violation of the fame Doctrines it is, that not only the Intrusion of the Six Anti-bishops, but the Oaths and Abjurations of all the Clergy and the immoral Prayers are founded, which in all the daily Offices are put up by them, as publick Ministers in the Name of the whole Congregation. And these perjurious Oaths and traiterous Abjurations and Prayers are not only personal, but Party-Crimes, committed by the pretended Authority of pubpublick Acts and Orders, before Magistrates, in publick Assemblies, and as Members of Church and State, with all Solemnity, and in their publick Capacities, Stations, and Relations, as National Bishops and Priests: All which Considerations make them guilty, not only of personal, but publick, National, and Party Crimes; and particularly in ministring the immoral Prayers, which they administer in the same manner as the other Prayers, in their most publick Sacerdotal Capacity, as the Mouth of the Congregation, and in the Name thereof and of every one therein present, one as well as another.

But before I proceed to infift upon the Prayers, I must apply what I have said of Doctrines; and take the Freedom to tell you, that the Bishops to whose Altar you are going, are still Anti-bishops (viz. in the fecond Sense, upon the score of damnable and dangerous Doctrines) to thofe; whom it is faid our Depriv'd Fathers left? behind them to succeed them, not as Diacefan but Catholick Successors, or as Catholick Bishops in a Nation over-run with Schism as well as Rebellion: In which Capacity, as Catholick Bishops, they acted out of their Diocesses all their Time, in confirming, ordaining, or This your should

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should well consider, and then tell me is the Archbishop of Spalate had lived to these Times, and taken part with our Depriva Fathers, whether he might not lawfully have done the same? And if he might, whether upon Survivance he had not been fufficient to keep up our Altar, and to treat with the Intruders, their Confecrators, and Abettors, about closing the Schifm in a Church way and by a Church-Act? I believe you will not deny, but Anti-bifbops the never so many, may return from a Schism to the Unity of the Church, in closing with one or two Bishops, when there are no more, as well as with an Hundred; and that they, who trusting to Numbers and the Secular Arm despise them and will not do it, are the greater Schismaticks for that: I have been invited to put this Cafe of the Archbishop of Spalato, because some of our few deferting Brethren thought the Bishop of Kilmore, as a Catholick Bishop, qualify'd to keep up our Communion; and would not have left us, if he would have taken the Pastoral Care of us, and been a Principle of Unity to us: Which if he would have done, he must have done it as a Catholick and not a Diocefan Bishop; and then the other Bishops, in these Gentlemen's Opinion, must have been Antibluca) bisbops

continued an Anti-communion to ours, till they had return'd to the Unity in making

up the Breach with him wo most day the yard

Thus much, Sir, I have faid about Dodrines, upon which the Schism still stands in part, tho not altogether or wholly because they impose upon us most immoral and unlawful Prayers in all their daily Offices, as Conditions of Communion: Prayers of a most corrupt and corrupting nature. which must be an Abomination greater to the Righteous God to whom they are put up, than the Ceremonial Iniquity of offering a Bullock with Blemish or Swine's Flesh, would have been under the Law foralmuch as the Transgression of a moral Precept is much more heinous, than that of a purely positive Command, which under the Law only made the Difference betwint pure and impure, common and unclean.

These Prayers must be as execrable in their nature, as the Prophet says those Persons were in their Principles, who call'd good evil, and evil good; bitter sweet, and sweet bitter; light darkness, and darkness light. And (e) one of our Writers, for

⁽c) Mr. Kettlewell's Christian Communion, Part 3. Chap. 8, p. 105.

whom we all had a most particular Respect thought them fo heinous, as notwithstanding our Defires of Union, to be enough to carry us off from any Affemblies, tho' there were no Anti-bishops to head their unlawful Mixtures, or by their Intrution to make a Schism in the Church. For my own part, I cannot conceive what Prayers can affront the All-righteous God, or pollute Christian Offices otherwise pure, if these do not : And tho' neither be lawful, yet of the two I had rather as a Priest, say Prayers (in a Congregation) to Saints and Angels, which is only forbid by a politive Law, than these Prayers; or as a Lay-man, be prefent at the faying of the former, than of the latter, by which my King is abus'd, abjur'd, curs'd, and the Righteous King of Kings most horribly blasphemid By affisting at fuch Prayers, you harden those in their Error, who think them good and lawful, and give them oceasion to reproach and infult the Truth; and not only to hope, but to boast that they hope, in time you will be wholly, as well as in part theirs. By affifting at them you'll bring your felf into a Temptation, in which I think you have no reason to expect God should support you! And after you have for some time assisted Cre. 8. 7. 107.

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at them, I pray oblerve, if you grow not more indifferent about the Ute of them. and less concern'd for Right or Wrong, Juffice or Injuffice ! I me in Right against that Wrong, Justice against that lojustice. for which you have hitherto flood out. I believe, should I join my self to Affemblies where Prayers to Saints and Angels are dally us'd, I should grow indifferent about them, and be in great Danger from allifting at them to come by degrees to approve them, at least to feem to approve them, which would occasion others to fall. I cannot but call to mind the evil Spirit's Answer to the Exorest, Invent in med, and put you in mind of it; and likewise take the Freedom to tell you, that he whole great Example you follow in this Cafe, never would lay Amen to the Prayers for King James and fince his Majesty's Death faid to one of our Brethren before his Congregation, who will affure you of the Truth of it, that he thought we ought to pray for the Princess Anne as Queen, because she kept out a Popish Successor. It will be no wonder to fee fuch a Man join the other Assemblies; but you must give us leave, when we hear you do it, to wonder as well as grieve. It was the common Opimon of the Clergy, when the Declaration HOLDET

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was to be read, that Reading was Teathin and for that reason they refused to read the' commanded by their Lawful King And if reading that Declaration was reach ing, I am fure the constant reading these immoral Brayers is; and then with what Conference can you bring your Children and other Domesticks to Church, to be taught Doctrines and Practices by them, which you yourfelf condemn as dangerous to the Souls of Men? Certainly there is not a more dangerous, or effectual way of inftilling the Poison of evil Principles into the Souls of Men, than by Prayers, as was found by fad Experience in the great Rebellion; and it was to prevent this fubtle way of in finuating falle Doctrines into the Minds of the People, that the Ministers of the Church for fifteen Ages together were not permitted to use their own Prayers, and that none were allow'd in publick Congregations but fuch as were approv'd. Wherefore if any of your Children or Servants happen to be perverted by these Prayers, with the Doctrines upon which they are founded, or with the Sermons they shall hear in those Rebel-Affemblies; you who lead them into the Temptation, must be accountable to God for it: You lead them into the infected Place and Company; and if the Contagion E . W

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tagion seizes, it is your Fault. Consider also, I befeech you, if appearing at these Prayers, as a Member of those Congregations and as one of their Communion, be abstaining from all appearance of evil; much less from all appearance of one of the greatest of Evils that a Christian can commit. Can you justify your affilting at them by any Principle, more than the Primitive Christians being present at the Idol Feasts? Their Idolatrous Friends and Neighbours knew they believ'd an Idol to be nothing, and did not intend thereby to give the Idol any Worship: Yet the Apostle told them, that by this Practice they provok'd the Lord to Jealoufy, scandaliz'd the Ferus, confirm'd the Gentiles in their Error, and betrayed weak Christians to Sin. I beseech you lay this Cale to your Conscience, especially when you are at the Altar, where methinks a pious and faithful Subject should not endure to hear his Sovereign curs'd, or his God and Saviour so blasphem'd in the Holy Place; and to hear it at the Altar, even at the propitiatory Oblation I O Sir, if there be any Truth, any Virtue, any Praise, think of these things.

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You declare, you will not go to their Churches on their solemn Festivals of Thanksgivings and Fasts, because the Intention of

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those Days is a solemn Acknowledgmen of the pretended Right, to which you can not give your Consent: But is not the Intention of their fix'd daily Prayers and their occasional Additional Prayers, the very same with that of those in the Of-fices of their Festivals of Thanksgivings and Fasts? which differ in nothing from their daily Offices, but in the Addition of three or four new Collects of the fame nature with the immoral Prayers in their daily Offices, which are as folemn an Acknow-ledgment of their Right, as their new Pray-ers on their folemn Thanksgivings and Falls can be. Either therefore go to Church on their. Thankigivings and Fasts, or go not at all: For if differenting from the immo-ral Prayers will justify your going to the Churches in ordinary, it will justify your going thither on those extraordinary Occalions and if joining with those Congregations in the generality of their Prayers on other Days be, as you think, praying with one accord and making common Supplications with them, it will be so then Let me propose unto you the Example of St. Ambrose, who in his second Embasy from Valentinian the Younger to Maximus the Usurper, would not (as Paulinus tells us in his Life) communicate with him, who

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who had kill'd his Mafter Gratian; por (as he himself (f) told Valentinian, whose Emballador he was) with the Bilhops, who communicated with him. He, says Dr. (g) Hermont, look'd upon Communion with an Usurper, as a Crime forbiddon by the Rules of the Church, God giving him the Grace to avoid the Suare into which St. Martin bad fallen before. By the Rules or Holy Canons of the Church, any Clergyman is to be depos'd, who speaks but reproachfully of the King and can his Majefty fuffer a greater Reproach or Injury from Priest or People, than when they prefume to pray against him in their common Supplications, and in their folemn Assemblies? St. Ambrose would not let his Soul enfer into fuch Mysteries of Iniquity, nor his Honour be united to fuch traiterous Affemblies, where at once they blaffheir'd God and the King. He might, according to your Scheme, have gratify'd the Ufur-per by going to Church, where they pray'd and offer'd for him, because it was notoriously known he did not own his Thie; and he might also have declar d and support when they pray and only

(f) Epist. 56.

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⁽g) La Vie de St. Ambroise lib. 12 cap. 1. 1943 (d)

Oblations and Prayers for him, and forbom to lay his Amen: But he had the lame Notion of the Iniquity of such Worthip that we have, and absolutely refused to communicate in part with such sinful Congregations, because he could not join in the whole. He would have nothing to do with them at the holy Altar, who call'd upon the Righteous God against his Holy Nature to patronize and prosper Usurpation, Rapine, Treason, and Rebellion; but kept off from them in their Blasphemous Devotions, that he might not be Partaker of their Sip.

It is not therefore unreasonable to presume, that had he been an English Subject, he would never have communicated with our Priests, who have polluted their Priesthood and themselves in their Sacerdotal Capacity with perjurious Oaths and Abjurations, as well as their Ministration with Blasphemous Prayers; but have look'd upon their very Sacrifices, as (b) the Bread of Mourners, of which all that eat shall be polluted. At least we may presume he would have thought that God would not hear such Priests, when they pray'd and offer'd for the People;

⁽b) Cypr. Epit. 67. Hill offordal A. d ab af Tel

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and also that partial of party Communion. in which a Congregation is divided, would have appear d strange and monstrous to him, who had never feen nor heard of any Church Office, in which all the Congregation did not join with one Heart, and to all the Prayers of which the People did not fay Amen. Wherefore, Sir, I beleech you to confider, how you can reconcile it to that Harmony and Content of Mind and Mouth, which is required in publick Worship, and by the Nature and Construction of Communion supposed to be in it, and from whence in all Religions publick Pravers and Sacrifices are Tuppos'd to derive their Force. If two of you, tays our Lord, shall agree upon Earth to ask any thing, it shall be done for you of my Father, which is in Heaven's for where two on three are gather a together in my Name, there I am in the midst of them. (i) There must

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⁽i) The Unreasonableness of private Prayer in Publick will appear by considering, that all Prayers offer'd up to God in Publick, must be publickly known, consented to, and agreed upon, by all them that join therein: Upon which agreement, and not otherwise, Christ hath promised his Presence, viz. to hear our Prayers and grant our Requests. Martin xviii. 19.20. Again I say unto you, if two of you shall agree upon Earth touching any thing that you shall ask, it shall be done unto them of my Pather which is in Hea-

therefore be a Consent, or rather to al to the Original, let me fay a Enuc or Symptony, as well as a meeting tog in publick Worthip; where, as the hippers have all one common Mouth they ought all to have one Heart and Mind, as St. Clement lays, husis et on o poise on to auto Cuna Dépris, os E évos sipo Bonouply wéos autor curerus, &c. Let therefore being gather'd together with Mind into one Place, cry andently to Goo with one Mouth, that we may be Part

Heaven; for where two or three are gather'd together in Name, there am I in the midst of them. Whereupon bits the Gloss out of Origen, This is the cause we are not hears when we Pray, in that we agree not in all things. as in Musick ibere must be Harmony and Agreement of Voices or else it delights not the Heavers; so in the Church an Assend and Agreement is necessary, or else God is not pleas'd neithe will be bear the Voice of our Prayers. Tis this Agreement in Prayer, that denominates our publick Worship of God, common Prayer; because agreed upon by common Consent, which dorn presuppose that this known to all, that all may join therein. So it was ever in the Church of Christ; the faithful knew what they prayed for. -So St. Chryfostom (hom. 6. in Tim.) you that are Faithful know what things are to be desir'd in Prayer, because all Prayer viz. that is in publick, ought to be common. Fis the Exhortation of Ignatius—that we assemble together in one Place, and use one Prayer common to all (Epist ad Magn.) For if the Prayers of a Congregation be not known, common, and agreed; then &c.

The Irregularity of private Prayer in a publick Congregation, in a Letter to a Friend. Printed A. D. 1074.

A. D. 1874 and dried nego sorge lad nor to out

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of bis glorious Browifee ... Otherwise how can out Devotions be the mes word, wie cation? Or how can there be among us as Sc. Ignative (peaks? Or how can our Prayers be the (k) own cupy, the common Prayers, 18 Justin Martyr gallsthe Prayers of the Christians; or that Unanimis Oratio, which St. Cyprian (1) required of the People, and the Want of which he taxes in the Words that followed In perendo queem fu-"iffe dissonas Voces & dispares Voluntates, " & vehementer boc illi diplicuite, qui dixerit, APetite of impetrabition quod Plebis inaqualitas discreparet, soiec effet fratrum confentio una & fimplex & juncasconcordia, city scriptum sie, Deus qui " inhabitare fecit unanimes in dome; & in Actis Apostolorum legamus, Turba autem " corum qui crediderunt sonima & mente " und agebant : Et Dominus sua voce man-"daverit, dicens, Hoc est Mandotum me-" um, ut diligatis invicem :? Et iterum, Dica autem vobis, quoniam si duo ex vobis convenerint in terra de omni re quamounand, again I say unto you, if two of you mediagree upon Earth concerning any " thing you that! afk, it field indeposation e you of my Father which is in thing. (1)

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" que petieritis, continger volte à l'acre me " qui in calis eff. Quad fi dus Unanime tantum poffunt, and fi Unanimites son omnes effet & Quid fi feeundum Pacem " quam nobis Dominus dedit, universis fra-" tribus conveniret? Jam pridem de Diving " Misericordia impetrassemus quod perimus " nec tamdiu in hoc Salutis & Fidel notte " periculo fluctuaremus. Imò verò nec ve " nissent frateibus hæc mala, fi Fraternitas " were present were commanded to pray for " Some particular Persons, but they did not " agree in their Prayers, which extremely displeased him tobe said, Ask and you " shall have; because the Minds of the Peo-" ple divided imo two different Parties were " So different, that there was little Unani-" mity and Concord among them: Althout it is " written, God makes Men to be of one " Mind in an House; and the we read in the " Acts of the Apostles, that the Multitude " of them that believ'd were of one Heart " and one Soul; and that our Lord faid " with his own Mouth, This is my Com-" and, again I fay unto you, if two of you " shall agree upon Earth concerning any " thing you shall ask, it shall be done for " you of my Father which is in Heaven! If se then

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" then but two Persons, who ere so unani a mous in Preyer, can prevail so much; bow a powerful would Unanimity be among all, when all the Brethren conspir a together " according to the Peace our Lord left with " us? Certainly bad this been, we had ob-" tained from the Grace of God what we " pray'd for, nor had we so long fluctuated in peril of losing our Faith and Salvation. " Nay, I dare be bold to fay, thefe evils had " not bappen'd to our Brethren, bad the

" Brotherbood been of one Mind.

The Prayers, in which this Holy Martyr says the (m) People that were present did not agree, were pro quibusdam Personis, for the Repentance of some certain Laplers: but their Dilagreement in those Prayers, as he tells them, extremely displeas'd God and hinder'd the Efficacy of them, that power-ful Efficacy and Force, which the Fathers tell us united Prayers had. Saith St. (n) Ignatius, If the Prayers of one or two bave so much Force, bow much more Force shall the Prayer of the Bilbop and all the Congregation bave? But then it must be one united Prayer, put up with one Heart, and one

(n) Ad Ephel. Mind,

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Mind, and one Voice, and one Harmonious Amen. Certainly if eyer we are to glorify God with one Heart and with one Mouth. it is in publick Worlhip: Otherwile, if there are in the Congregation different Minds and Intentions, some consenting and some differting, that Dilagreement provokes God, and hinders the Efficacy of the Prayers, to which in Party-Congregations some will fay Amen, and others perhaps not Amen, dissonis Vocibus, or else mentally holding their Peace. Irenaus tells us, that in his time the Prayers of the Congregation were fo powerful, as to restore the Dead to Life; but then, Sir, this is faid of Unanimous Prayer, ms x Tomor cannotas maions aimou-Wins. But had the Congregation on thole Occasions been divided, as to the Persons and Matter of such Prayers, some consenting and some differenting; I appeal to your own Reason, whether you think they could have had that Effect. Let me therefore suppose that any Number, imagine two or three, or two or three hundred which is the fame, met together in one Congregation; and that one third or any other Part diffented from those fix'd and occasional Prayers, from which you profess'd to diffent: Do not you think this Disagreement of the Congregation must be displeasing to God,

and hinder the Efficacy of those Prayers, and of the whole Divine Service according to St. Cyprian's Realoning in the same Case? St. Chrysoftom tells the People of Antioch in his third Homily to them, that their Bithop could not fail of obtaining their Pardon of the offended Emperor, if they would be aiding to his Endeavours with their Prayers to the King of Heaven; but then he gives this Realon for it, Mina to nouvou this chunnoias Suna), that the common Prayer of the Church was of great Force: And according to this Doctrine, he writes thus on Pfalm cxlix. 3. Aiveou τωσαν 6 ονομα αίνες ον χρώ, Let them praise his Name in the Con-"You fee again this Symphony gregation. thining forth; for Assemblies are instituted, that all might offer their Praises in common with one Mind; and this Paul " fignifies saying, Not forsaking the affem-" bling of ourselves together; and this also " the very Prayer, which is offer'd up by " all in common, shews viz. Our Father, "which art in Heaven; forgive us our "Trespasses; lead us not into Temptation; " deliver us from Evil: All in the Plural " Number. And so of old were they in-" structed with one numerous Harmony to " fing Psalms and Hymns to God, prepard " by Charity and Concord of Mind.

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Thus this Father of united common Prayer and Praise. And for my own part, I am satisfy'd, that such Disagreement as St. Cyprian mentions, contrary to one common Prayer, doth not only hinder the Es. ficacy of those Prayers, about which the Congregation disagrees, but of the whole Office, whereof they are the principal part, even of the propitiatory Oblation it felf: And this is to much my Conviction, that were I one of those other officiating Ministers, as I thank God for his Grace I am not, I should think my felf oblig'd in Conscience to forbid you, and all such Dissen-ters as you, to come to my Church; lest your Dissent to those Prayers should hinder the Effect of them, and also make the whole Service and Ministration unacceptable to God. Such Party-Worship cannot be Communion: Comprehension it may be, but not Communion; by the common Na-ture and Construction of which in all Religions as well as the Christian, the Worshippers are all suppos'd to be of one Mind: And by this Liberty of chusing and refu-sing in publick Worship, which you think you may take, and say will be allow'd you, you may join your felf to any other Christian Congregations, as well as to those with whom you are ready to join. Could

I allow my felf fuch Liberties, I could join with any Arian or Popifi Congregation, would they admit me on my own Terms: Nay, with the tacit and private Allowance of fuch Liberties and Exceptions, could I acquiesce in them, I think I might as well fubscribe to the Mass-book, or profess Pins the Fourth's Creed; in the former of which there are many excellent Prayers, and in the latter twelve old and true Articles, as

well as twelve new and false.

What I have here written is agreeable to the Sentiments of a Learned Author, in whose Writings you are very converfant; I mean Mr. Mede, who at the latter end of his 45th Discourse writes thus: " We must know, that the Actions of Men " in Holy Assemblies are not like their pri-" vate Actions at other times; for all the " Actions here are not the Actions of feve-" ral Men, but to be accounted as one " Action of the whole Body, which makes " St. Paul wie the Phrase, When ye come " together on auto, to be (as it were) " one and the fame: Every Prayer here " is not many Prayers of many, but one " Prayer of all, as one. Whether we fay " I in the Singular, or We in the Plural " all is one; for I here expresses one made " of many, and We many made into one.

Whatfoever Worthip therefore God rel quires of any one alone, the famethe requires, of all met together as obe And accordingly in his Proof of Churches for the second Century, he cites these Words out of Ignatius's Paraphrasted Epistle to the Magnesians, "All of you meet together " for Prayer in one Place; let there be one common Prayer, one Mind, one Hope, in Love, in the immaculate Faith in Jesus Christ, than whom nothing is " more excellent. All of you, las one Man, run together, to the Temple of God, as to one Altar, to one Jesus Christ the "High Priest of the unbegotten God." When we come to the publick Service " of God, fays Tertullian (Apolog.) we m.Helo Affemblies are not like the

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(o) That this was once Mr. Nelfon's Opinion, appears from his Summary of this very Passage in the fol-

lowing Words.

blies are not like their private Actions at other times; for all the Actions in publick are to be accounted as one Action of the whole Body, every Prayer the Prayer of all as one. Whatfoever Worship God requires of any one alone, the same he requires of all met together, as one; being God of the Body as a Church, as well as of any one Member as a Christian. In reference to Offerings in Holy Assembles, thus St. Paul ordains, thus the Primitive Christians practiled, as is plain from Justin Martyr and Irenaus Mr. Nelson's Companion for the Festivals and Fasts of the Church of England, Preliminary Instructions, p. 101

" come as in a formidable Body to fform " Heaven by Force of Prayer, and fuch a " Force is a Violence most grateful to God. " At fuch times we pray for the Empe-" ror, for his Ministers, for the Magi-" strates, for the Good of the State, and " the Peace of the Empire. But then the Prayers by which they form'd Heaven, must have been united Prayers; for they could not form it without Unanimity, as well as Fervency in their Devotions: Nor can we imagine, that God would have heard a Congregation divided in Heart, and Mind, and Affection, for the Emperor and his Ministers, where some affented and some diffented, and some faid Amen to those Prayers, and others at the same time faid in Heart, if not vocally or by other Signs, not Amen. I know three or four whole Families in your Neighbourhood, besides single Persons, who besides you and yours never join in the Prayers from which you dissent; and I doubt not, but there are many more: I pray you therefore to consider, how this Discord in your Devotions can be acceptable to the Spirit of God, which is suppos'd to affift in all Congregations: Or how agreeable it is to the Intention of our Church, which enjoins all the People at the end of every Prayer to fay Amen, Supposing that none

none otherwise dispos'd ought to come into her Congregations, or at least will come thirher; and therefore concludes her Morning and Evening Service with that Prayer of St. Chrysoftom, " Almighty God, who " hast given us Grace at this time with one accord to make our common Supplications " unto Thee, &c. And what St. Chrysoftom meant by one accord and common Supplication, is best understood from what I have cited out of him above, and from the beginning of this Prayer in the Original : 'O rais not-சவ்த சவர்கள் படிமும்சகத் நியி சவு வகும்பிற்கு கையை as, စ် ညှဲ လ်ပ် ညှဲ အေးတဲ တပုန်ထုပ်စီတာ မိက် အနှဲ စ်စ်ματί σε πας αιτήσεις παρέχειν έπα Γγειλάμβο. Thou who hast given us grace to make these common and barmonious Prayers, and who bast promised to two or three praying in confort in thy Name to grant their Petitions. The same Prayer is in other (p) Liturgies, as well as in that of St. Chryfostom, and feems to have been a general-Prayer of the Church, and plainly alludes to St. Matth. xviii. 19. Πάλιν λέρω υμίν, οπ ἐἀν வ் ப்புயி மயுமுயார்களை கூர் சி நாக கூட் கவிக் ppayual . & ear aj mowe). Sunor aunis कर्रियं गरे मचान्दें पड गरे देंग इंट्यांगेंड. Again !

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say unto you, that if two of you shall as in a Confort of Musick agree, &c. And I need not tell you, that discordant Strings spoil the Harmony, and make the whole ungrateful to the Ears of God. And how agreeable it will be in you to go to the Publick with a diffenting Mind, contrary to the Intention of ours and all Churches, and the nature of all publick Worship as well as that I am speaking of, I leave you now to judge. Nay, if what I have now faid of the Discord of Worshippers in Religious Assemblies be true, then what must be said of those Bishops and Priests who invite you to their Assemblies, where they see you testify your Dissent to the most important. Prayers, or know you don't join with them. whereas the Mouth of the Congregation puts them up to God in their and your Name.

To what I have here faid of these unlawful Prayers, give me leave to add an Extract of what is said upon this Subject by one of our Learned Scottish Brethren, in the second Letter of his Book (q) entituled, The Reasonableness of a Toleration, &c. He is pleading for a Toleration of the

⁽q) Edit. Lond. 8ve. 17051

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Episcopal Worship in Scotland; and one of his Arguments for it is, that the Prefly terian Worship there is polluted by several unfavoury Petitions, whereby God is diffic. noured: He instances in those for the Preservation of Presbyrery and against the Reflitution of Episcopacy, which those of the Episcopal Perswasion cannot hear without Horror: For to give you one Paragraph in the Author's own Words, "if Epilo " pacy is of Divine of Apoltolical Infi-" tution, what other can thole who have " invaded the Rights of the Bilhops be, " than notorious Ufurpers? Ufurpers of " Rights belonging to others by Divine li-" flitution? By unavoidable consequence " what a Difference done to God must it " be, to pray to him to countenance such facrilegious Usurpations? To pray to " God to abet or affert an unrighteous Ufur-" pation of a Right that is but founded " even upon human Law, is an Abomina-" tion to him. Suppose Titius by all the " human Laws that can give Right, has a " clear and unquestionable Title to such an " Estate, or to such a Government : Sup-" pose Caius by notorious Usurpation and "Violence has got an unrighteous Posses." " fion of that Estate or that Government:

" Suppose Sempronius and his Followers

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" have nothing more ordinary in their pub-" lick Addresses to Heaven, than that God " would for ever exclude Titius from his "Right, and continue Caius in his un-"righteous Possession: How can Flavius
or Fulvius, or any Man who is fully and
firmly perswaded of Titius's having the " only Right, join in fuch Addresses? " How can he with a devout Sense of the " Honour, that is due to a righteous Lord " that loves Righteousness, to a God of pu-" rer Eyes than that he can behold Iniqui-" ty, allow himself to communicate in Wor-" ship with Sempronius? But if the Case " be such, where Right is founded even on " buman Laws, how much more must it " be fuch, where it is founded on Divine " Institution ?

And whereas it is objected, that a Hearer is not guilty of the Personal or Ministerial Defects of a Minister, whether in Preaching or Praying, and that no Church or Divine would justify Separation on ac-

count of fuch Defects: He answers,

and the generality of her Pastors offer up no unhallowed Petitions, it is not lawful to separate from her, because one or other of her Pastors do sometimes offend in this particular. But where the Pastors in consequence

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quence of unfound Principles do generally offer up such Petitions, there the Pollution affects the Worship; and the Case of such a Church (wanting a Liturgy) is upon the matter the same, as if that Church had a publick Liturgy polluted with unhallowed Petitions, one of which he afferts to be a more justifiable Cause of Separation than

many unforbidden Ceremonies.

2. That Hearers are not guilty of the personal Defects of their Ministers, till they adopt them, and make them their own by Choice ; nor even of their Ministerial Defects, as when they preach false Doctrine, or put up unrighteous Prayers, if they knew nothing of it before-hand; but when first furpriz'd by these Pollutions, detested instead of joining in them, and from that time abandon'd fuch ungodly Ministers: Whereas continuing quiet Hearers of them, is a kind of concealing and approving of their Guilt, not doing what in them lies to prevent the Murdering of Souls by fuch false Doctrines, and much more by such unhallowed Petitions, which latter being offer'd up to God ought to be express'd with yet more Caution, than Sermons preach'd only to Men: And this with respect also to the People, in whose Name these Petitions are put up to God, and who

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are therefore suppos'd to join in them, which cannot be said of Sermons, not preach'd in their Name. Withdrawing therefore from the Assemblies in which such Prayers are offer'd, is necessary to shew our Abhorrence of them, and discourage such dishonouring of God, whereby the End of the Institution of publick Assemblies is cross'd.

3. Pollution in Worship was one of the chief Reasons for our separating from the Church of Rome, and is a more justifiable Cause of Separation, than Error in Doctrine; which as it is not always certain, so when it is certain, yet if not made a Term of Communion, may be often not of such consequence as to justify a Separation: Whereas every immoral Petition pollutes the publick Worship, and makes Communion in it sinful, more than praying to Saints or Angels, which the against express and positive Law, yet it may be disputed whether it be intrinsecally evil.

Thus much, Sir, as to the Prayers: From whence I proceed to examine the Reafon for which you intend to go to the Churches, viz. because you think your Obedience is due to the other Bishops, since the Death of the last of our Depriv'd Fathers; and by consequence, you ought to own them

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and communicate with them in their refrective Diocesses, and count your self now as one of their Fold. But this I take to be your fundamental Error; because the Obedience of the People neither is nor can be due to Bishops, who overthwart the local Customs and Constitutions of the Places, where they pretend to be Bishops, were made Bishops of them by force and other finful means. So when and where Bishops were made by the Postulation of the People, and the Election of the Clergy of a vacant Church, and then confecrated by the Provincial Bishops with the Concurrence of the Metropolitan, they who by unlawful and irregular means, contrary to this Custom of Constituting Diocesan Bishops got themselves made Bishops over vacant Churches, were never receiv'd or esteem'd as Bishops of them according to the Determination of Pope Leo I. in his Answer to Rusticus Bishop of Narbonne: Nulla ratio sinit, ut inter Episcopos babeantur qui nec à Clericis sunt electi, nec à Plebe expetiti, nec à Provincialibus Episcopis cum Metropolitani Judicio consecrati. Unde cum sape Quastio de male accepto bonore nascatur, quis ambigat nequaquam istis tribuendum, quod non docetur fuisse collatum? No reafon will allow, that they sould be esteem'd as Bishops, who are neither elected by the Clergy, Clergy, nor defired by the People, nor confecrated by the Bishops of the Province with

the Consent of the Metropolitan.

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This Determination of Leo I. became a Rule in the Canon Law (Distinc. 62.) as there was the greatest Reason for it. And in like manner the (a) Council of Antioch in the time of Constantius decreed, that if a Bishop regularly consecrated to a See or Diocels, out of which he was kept by the Infidels or by the Reliftance of the People. should intrude into any other vacant See, without a Synodical Election of Bishops of the Province, where the Metropolitan did preside, he was to be ejected as an Intruder, tho' he had the Call of the People. This Canon concerning a Catholick Bishop without a Flock was made, when the Election of Bishops in the Greek Church was in the Provincial Bishops Synodically affembled under the Metropolitan: And by virtue of this Canon, Baffianus and Stephanus were expell'd out of the See of Ephefus, as Dr. Beveridge has observ'd in his Notes on this'

⁽a) Can. 16. Εί πς Ἐπίσκοπός πς 30λάζων, δελ 30λάζως ἐπιλησίων ἐπιτὸν ἐπιρρίζας, ΤΟ ΑΡΠΑ ΖΟΙ Η Βρένον δίχα (μώδθε τελείας, τέτον ἀπόθλητον ἐθ), κὶ εἰ πᾶς ὁ λαὸς ὅν ὑράς πασεν ἔλοιτο αὐτόν. τελείαν ἢ ἐπείνω ἔθ) (μώσδον, ἢ συμπάς επιλθών ἐκκλησία 30λαζέση ἀρπάσει Η Βρόνον αὐτῆς, Ε΄ς. Canon.

Canon. St. (a) Cyprian, according to the Cufrom of making Bishops in his time, declares that Bishop only to be Sacerdotem Dei God's Bishop, and made according to his Will, who was so made by the Election of the Clergy, the Testimony of the People, and the Consent and Approbation of the Episcopal College, in a vacant See, and not by Force, or Fraud, or any other irregular Ways. (b) Propter quod diligenter de traditione Divina & Apostolica observatione servandum est & renendum, 'quod apud nos quoq; & ferè per provincias universas tenetur, ut ad ordinationes ritè ce-· lebrandas, ad eam plebem cui præpositus ordinatur Episcopi ejusdem Provinciæ proximi quiq; conveniant, & Episcopus delegatur · plebe præsente, quæ singulorum vitam ple-'nissime novit, & uniuscujusq; actum de conversatione perspexit. The Ordination of a Bishop, regularly made according to the receiv'd Custom of the Church, he calls ordinationem justam & legitimam; and by confequence, all Ordinations made contrary to the Customs and Constitutions of any Church, must be unlawful and unjust.

From these Examples it appears, that all those who get to be made Bilhops over

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⁽a) Epist. 55. ad Antonianum. (b) Epist. 67.

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any Diocess by undue and irregular Ways, contrary to the local Customs and Constitutions of the Places over which they became Bishops, were esteem'd no better than Raptors, Invaders, and Intruders, who had no right to the Thrones in which they were fo placed. And, Sir, tho' I am forry I am constrain'd to say it, this feems to me to be the Case of all the Bishops, to whom you are turning, except three: For every step of their Promotion is illegal and irregular, and as contrary to the local Constitution of the Church of England, as the Violation of the Customs just now mention'd, or of any other Customs and Constitutions can be. Wherefore according to this Rule, the irregular Ways, by which they are promoted and afcend unto their Thrones, bring a Nullity upon their Claims and Titles to our Obedience; because the I should grant them to be real Bishops, yet they are not Bishops of the Dioceses to which they pretend, but Intruders into them by unlawful Means, not entring in at the Door, but climbing over the Fold another way, and therefore are not to be esteem'd by us as such Bishops as have a Right to our Obedience, but Strangers; Strangers to the Constitution of the Church of England, whose Call and Voices we are not bound to hear. All the

the inframents of their Elections, Confecrations &c. and the Proceedings upon them are illegal and void, and in reality nothing less than Invation, and what else I will not name. This I binted before, where I first mention'd the docal Conflictation of the Church of England; and I appeal to your own Confeience, if the long Parliament had taken upon them to make Bishops contrary thereto, and in the fame manner that thefe are made, whether King Charles the I. would have owned them as Bishops of this Church, or his Loyal People have submitted to them as fuch, or the regular Bishops have given them the right Hand of Fellowfhip, as Members of the Epifcopal College and not abfolutely have difown'd them, and refusid all Communion with them . as Climbers over the Fold and Usurpers over their Flocks? I I may put the fame Cafe, if the succeeding Usurpers had continued a Succession of fuch Bishops, by their presended Authority; whether the other true and faithful Bishops (of which there were about eight or nine furviving at the Restoration) and faithful Sons of the Church of England would have acknowledg'd them? I trow not. I fee no material disparity between the Cases I have put, and that for the fake of which I have put them; and if you

you think there is any material difference between them, let me know what it is These Bishops may pass for includers of the second Sort, not indeed into full Sees as Intruders of the first Sort do, but into vacant Sees, into which they are illegally introduced, and to which by confequence they have no Right. They are Usurpers of what is not theirs, the not of what is another's. They are Anti-bishops to the very Confitution of the Churches, in which they are placed against all Law and Custom; and therefore have no Authority to govern the Flocks, over which the Holy Ghost cannot be supposed to have made them Bishops, nor any right to challenge their Obedience; and as long as it shall please God that they remain such, I cannot in Conscience give them mine. I must always say with Leo 1. Nulla ratio sinit, ut inter Episcopos babean-tur, qui nec &c. — Unde cum sæpe quastio de male accepto bonore nascatur, quis umbi-gat nequaquam istis tribuendum?

As for the other three Bishops excepted, it is sufficient for me to observe, that the they are regular Bishops, who came in at the right Door, yet by making themselves one Body with the other irregular Bishops, they have made themselves in every respect partakers of their guilt. I believe you will be

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here apt to censure my Opinion as Severe and fay that according to it the Church must be in a desperate and deplorable Condition: But who can help that, and who must be answerable to God for it? Yet before you let your censure go too far, consider that Doctrines and Opinions are not less true for the Severity of their Confequences; If they were fo, what would become of the strict Doctrines of the narrow Way and straight Gate? And aly, I pray you to confider, that your Opinion and the Confequences of it are as fevere upon the State. as mine are upon the Church. I pray God to fend a speedy Reformation of both, and and to restore them to what they were, and what they ought to be; for as St. John faid of the World, they both lie in Wickedness, and in as much as the same Sinners for the most part are Members of both Societies, God grant they may remember from whence they are fallen, and repent, and do their first Works.

But then in the second place, were the Bishops to whom you are going, our real and regular Bishops, who had been so made according to the Custom and Constitution of the Church of England; yet we could not close into one Communion with them, till they had acknowledged their Schism,

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some of them in Confecrating, and others in being confecrated into full Sees, and others again in owning the confecrated Intruders and making themselves one Body with them, and all of them in confessing the several Shares they had in the Guilt of the Schism; that Guilt must be imputed to them, till they can bring themselves to Repentance, and come over to the Church: And had the same Schism happen'd in the Reign of K. Charles the I. or II. we must have requir'd this Acknowledgement of their fault from them, before we could have clos'd with them, according to the Antient Discipline of the Church. The Council of Nice decreed, that the Ordain'd among the Novatians, if they (a) came over to the Catholick and Apostolick Church, having first profess'd in writing, that they will adhere to the Decrees of the Catholick Church and observe them, should continue in the Clergy. This Canon, faith Balfamon, declares that if any of the Novatian Clergy shall with true Repentance return from their Wickedness, they shall be receiv'd. So that they were first to repent, and then come to the Church, before the

⁽a) Пеотехоморог 3 тр innanda. Zonar. oi 18 ap 35 see novres тр innanda.

Church would receive them; and indeed had the Church done, as you are going to do now, they had gone over to the Schismaticks, and not the Schismaticks come over to them. The Church would not then receive them, till they had testified their Repentance, the the main Occasion of their Schism was ceased by the Emperor's turning Christian, when there was no farther Apprehension of Men's being forced to Sacrifice to Idols, and by consequence of having any more Lepsers in the Church.

This exactly agrees with the 14th Question ad Orthodox, and the Answer to it. which are as follow. Question, 'If Baptilm conferr'd by Hereticks be neither true nor valid, why do the Orthodox not baptize an · Heretick returning to the Church, but suffer him to continue in his fourious Baptile, as if it were true? And if any one having receiv'd Ordination from Hereticks be al-· low'd by the Orthodox to be validly ordain'd, how can either he be excused from receiving such Ordination, or they for allowing it? Answer, In case of a Heretickreturning to the Church, the default of his Herefy is supplied by the Change of his Heretical Opinion; that of his Baptism, by the Holy Unction; and that of his Ordianation, by Imposition of Hands: After which

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which nothing of the former Invalidity temains. And what is here faid of Herefy. is equally true of Schifm, especially of Schism founded upon Heretical opinions, as Mr. Dodwell has shewed that Schism to be, to which you are going; the defaults of which in like manner cannot be supplied without a penitential Change in the Perfons, and an Act of the Church thereupon: For there is a Natural, or as the Schoolmen fay, an eternal Congruity between Pardon and Repentance: Therefore and in common Reason the Intruding Bishops are accountable for the Schifm made by their Intrusion, till they testify their Repentance for it, and upon their return to the Church receive her Pardon and Absolution, and have their Orders confirm'd: And till then they continue bound in the Sin and Schifm of their Intrusion. The Church of Africa. when it was in its greatest distress, and and pleaded a Necessity for condescending for much to the Donatifts more than the Roman Church, yet requir'd Repentance of them, before they receiv'd them, as you may fee Concil. Carth. Can. 71. In that Canon the Council decreed, that Letters should be sent to Anastasius Bishop of Rome to let the transmarine Churches know, that in that (a) great (a) great Necessity they were forc'd to receive the Donatist Clergymen, who (b) changing their Minds would come over to Catholick Union, and let them have the fame Honours in the Church that they had in the Schism; that those of the Donatiff Party (faith the Canon) who are ordain'd be receiv'd with the Honours they had among the Donatifts, if correcting their Error they will come over to the Catholick Church. So Can. 62. the Council decreed. that Deputies should be fent from the Church to preach Peace both to the Clergy and Laity of the Donatifts, and to tell them that as they had receiv'd Converts from the (c) Maximianists, so the Church would receive Converts from them upon the fame Terms, allowing their Ordinations and Baptism. Here it is to be observ'd, that the African Fathers in the greatest Necessity and Diffress of their Church, never offer'd to go to the Donatists, but invited them to Union upon their Conversion and coming

(a) 'Επειδή γινώσες τω 'Αφεικω μεγάλω έχειν ανάγκω.
(b) Οίπνες δύποτε κληρικοί διορθεμβρης το βελίος προς τω

αρθολικώ ενότητα μετελθείν Βελήσουεν.
(c) The Maximianists set up Bishops against Bishops among the Donatists, as the Donatists did against the Church.

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over to the Church. And here let me alk you again, upon Supposition that all the Diocesan Bishops of Africa had died, and left none but Suffragans behind them to take Care of the Flock; whether you think their Clergy and People would have gone over to the Donatist Bishops, continuing impenitent, and trufting to their Numbers and Strength, and for that Reason scorning to come over to the afflicted, to the diffreffed, to the oppressed Church? Agreeably to these two Cases, St. Basil in his Epist. ad Amphiloch. determines thus: (d) That as the Novatian Schifmaticks, to all other Schifmaticks who held the Faith of the Church, should upon their Repentance be receiv'd into the Church; and that Bishops who had headed Rebellious Communions in opposition to it, should be admitted, after they had repented and turn'd to the Church, to the same Station and Dignity which they had in the Schifm.

From these two Cases and that of the Johannites set forth above, it appears, that there are more things necessary than the

⁽d) Τες ή εν ή Φρασιμαρωγαϊς μετανοία αξιολόγο η εποροφή βελπολείνας, συμαθιάς πάλιν τη εκκλησία, απο πολάκις κ) που εν βαθμο (υπαπλλάνια τοῦς ἀνυποτάκτοις, επεθεν ή μεταμεληθώσην, εἰς τίξι αὐτίκο Φραθεχεδη τάξιν:

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Death

Death of the extruded Bishop, to heal a Schism caus'd by Intrusion; especially by Intrusion upon Principle, as the Schism upon which we now dispute was made, By the 8th Canon of the Council of Nice, a Novatian Bishop could not exercise his Function in a Place where there was no Bishop, without first being reconcil'd to the Church by Repentance; and by confequence, not in a Place where the Church was vacant by the Rightful Bishop's Death, Sir, these Precedents are of as great Authority as Precedents can be; and they plainly shew, that there are other Impediments, other causa probibentes, besides the Lives of the Rightful Bishops to hinder a Schism by Intrusion upon Principle from closing; and other things besides the Deaths or Celfions of the Rightful Bishops, to qualify the Anti-Bishops, and give them a Right to govern their Flocks. Want of acknowledging their Schism, and returning thereupon to the Church, and having their Ordinations allow'd and authoriz'd by it, and Authority from it to exercise their Office, is a just Cause for which the Clergy and People should not turn to them after the Deaths or Cessions of their Rightful Bishops. They must first repent, and return to the Church, and be qualified by her Authority,

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rity, before they can have or claim any Right to the Diffricts into which they did intrude: And if you will stay till the Intruders, their Confecrators, and Abettors acknowledge their Faults, and fatisfy the Church for breaking the Peace and Unity of it; we will go in with you, if a salvo jure to the Local Constitution and Customs mention'd before, can justify our going in. But to go to them while they so continue impenitent, we think is not only without Precedent but without Principle, without which bare Precedents are of little Force. And therefore I have brought these Precedents, because they are agreeable to the Reafon of the Case and the Nature of the Thing, for which I have brought them; the Church having acted in every Instance upon this Principle, that Schism by Intrusion could not be heal'd, before the Schismaticks upon Repentance return'd to the Church, and had her Allowance and Authority to act. This is a Practice and Proceeding fo reasonable, that I believe I may challenge you to shew me any Instance, in which the Clergy and People which adher'd to a Rightful Bishop against an Intruder upon Principle, did upon his Decease turn to that Intruder, continuing impenitent and unreconcil'd to the Church. Rather than do

do fo, Reafon (I think) would oblige us to get Bishops wheresoever they are to be had or defire other Catholick Bishops at what distance soever to take us into their Fold. and make us a Part of their Flocks, and govern us as they could, by Missioners or Pastoral Letters, if we had no Bishops of our own: For according to the Precedents and Authorities I have here fet before you. if our Altar ceas'd at the Death of the last of our Depriv'd Fathers, as Mr. Dodwell afferts; it doth not follow, that the Altars of the Intruders continuing impenitent, become Lawful Altars, but that the Sees usurp'd by them have in truth no Lawful Altars at all.

I proceed now, Sir, to consider the Objections or Arguments, which from the Letters of some and the Reports of others, I understand are made among you who are

like to depart from us.

First then, I understand that some of you say, that the Doctrines and Practices with which we charge the other Clergy, is only a Personal Charge, because they were not concluded or agreed upon among them by any Church-Act. To which I answer.

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any Law of pretended Law as a Condition of exercifing their Ministry, that is equivalent to a Church-Act of their whole Body in any Synod, be it Diocefan, Provincial or National. As for Instance, if in an Arian or Popilb Reign all the Clergy should in Obedience to an Act of Parliament fubscribe the Arian Confession or the Creed of Pius IV. those Subscriptions would be justly charg'd upon the whole Body of the Clergy; and in Construction of all Law both Human and Divine, make them as much an Arian or Popisb Clergy, and their Communion an Arian or Popilb Communion, as if they had enacted them feverally in all the Diocean Synods, or by their Representatives in the two Provincial Synods, or in a National Synod of the two Provincial Synods conjoin'd into one. But

aly. For Answer to this Objection, let me ask you, are not the Elections and Consecrations of Bishops, Church-Asts? And by Consequence, are not all the Elections and Consecrations, not only of the Intruders but of all the others, against the Laws and Constitution of the Church of England, since the Revolution, to be deem'd Church-Asts? Certainly Elections of Bishops are Acts of Deans and Chapters, and their Consecrations Acts of the Epif-

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copal College of each Province; and as they are both Ecclesiastical Bodies, so their Acts must be Church-Acts. But

aly. Were not holding of Convocations first without their Lawful and Rightful President, I mean their Metropolitan; and then holding them under the Presidency of his Intruder or Second, Church-Acts? And were not the Elections of Procurators to such unlawful Synods, Church-AELs in the Deans and Chapters and Diocefan Clergy? And were not all these Church-Acts as real Declarations of the Validity of Lay-Deprivations, and as contrary to the Independency and Rights of the Church, as if the Clergy in those several Bodies and Capacities had declar'd for that Principle in express terms? Furthermore are not Addresses of the Diocesan Clergy with the Bishop at the Head of them Church Addresses? And if they be, then Addresses from the other Clergy in all those Bodies to the Prince of Orange and the Princess Anne of Denmark, were Church-Acts and in Effect and Reality as declarative of the Doctrine of Resistance and deposing Sovereign Princes, as if they had defin'd it in express Terms, as several of their Bishops and a great Number of their Priests without Censure have taken upon them to do 18

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do in Sermons and other Tracks published to the World. These are not indeed the Doctrines of the Church of England, as forme of you fay; but then, in whom truly and really is the Church of England? In us. who publickly own and profess the Dodrines of the Church both in Word and Deed, and bear our Testimony for them: or in the other Communion, where all deny them in their Works? In our Communion, who adhere to the Principles of the Church; or in theirs, who have apoflatiz'd from them? Certainly if the Dodrines they have practic'd and still practice be not the Doctrines of the Church of England, then they are not the Church of England, to whom you are going; but the Church still remains among the faithful Remnant and in the little Flock, despis'd by the World for their small Number, but precious I trust in the fight of God.

But I hear you say, that according to these Rigours you know not when the Schism will end, and that you are apt to ask this Question, when then will the Schism end? For answer to which I pray you consider, that as Nations have been and may be guilty of Rebellion, so they have been and may be guilty of Schism; and that to ask when the Schism will end,

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according to our Principle is an Objection of as little Moment, as to alk when the Rebellion will end, according to that you ftill hold with us: The Truth is that both the Schifm and the Rebellion will have an end, when God is pleased to remove the Causes of them ; and in the mean time it is our Duty to endure the Trial, and perfevere in bearing our Testimony against the Iniquity of the one as well as of the other. tho' it be to our Live's End. By your own Concession, the Schism has continued Twenty Years, and who can help it, if it should last Twenty or a Hundred Years longer? Remember, I pray you, how long the Novation and Donatist Schisms lasted, not to mention others, which have happen'd fince in the Greek and Latin Church.

Various are the other Objections, which among you are made against us: For some supposing we have no Bishops, say we are a Presbyterian Church, which is an Objection altogether unworthy of any learned or thinking Man: For is there no difference between a vacant Episcopal Church or Communion, and a Presbyterian Church? Was the Church, the great Patriarchal Church of Antioch, a Presbyterian Church, when in the time of the Calipbs it was (a) with-

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h, as (a) without a Bishop for Forty Years? Or is there no difference between a Church which refuses Bishops, and a Church which has them not? Or between an Anti-Epifcopal Church which will not have Bishops, and a Church which for some time cannot have them? Between a Church which esteems Bishops as the Vice-gerents and Representatives of Christ; and a Church, which hates them as Usurpers and their Office as an Usurpation? Between a Church. which when it wants a Bishop, will daily pray for one, and endeavour to get one; and a Church, which thinks itself compleat without one? Or lastly, between Episcopal Presbyters, who dare not usurp any part of the Episcopal Office in the Widowhood of the vacant Church; and Presbyters or Pseudo-Presbyters, who in opposition to Bishops and their Order, usurp the Episcopal Office upon these Principles, that there is no Distinction between a Bishop and Presbyter in the Scripture or in the time of the Apoftles, but that the Order of Bishop and Presbyter is the same, and that the Distinction between them and Episcopal Superiority is an Usurpation and contrary to the Word of God?

⁽a) Cedren, in Comp. Anno 2do Constant. Copronimi.
Others

Others of you suppose we have Bishops, but fay that for want of Notification of them, the Case is the same as if we had none; and that because they do not declare openly who they are, they are prefum'd to wave their Claims. But do thefe Gentlemen make no Allowance for Times and Seasons? Is there not a Time to keep Silence, and a Time to speak? A Time of Peace and Protection, and a Time of Persecution and Peril? And therefore ler all indifferent Men be Judges, whether Bishops of any Part of the Catholick Church or any one Communion of it, not notifying their Confecrations openly, when the Notification of them in such a manner would endanger the Extirpation of the whole Community, ought to be interpreted thereby to wave their Rights? Whether the Notification of their Confecrations to their faithful Presbyters and the Laity, when and as there is occasion, is not a sufficient Notification in such a dangerous State of Persecution?

I desire those among you, who reproach us with our clandestine Consecrations and clandestine Bishops, and argue against them and us, because they act with such Caution and Privacy, as their dangerous Case and the Sasety of their Communion re-

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quires, to consider what Eusebius Bishop of Samofata in Syria did, when Valens the Emperor made havock of the Church. The (a) Historian tells us that seeing many Churches depriv'd of their Pastors, he put on a military Habit, and in that difguis'd and clandestine manner went about Syria, Phænice, and Palestine ordaining Presbyters and Deacons, and setting Orthodox Bishops over Churches, which in that Time of Persecution wanted Bishops. I defire them also to consider, whether the defigned Confecrations before the Restoration would not have been as clandefine, that is, as fecret as ours and whether the continued Confecrations of the Church of Scotland be unlawful or invalid, because they are perform'd in secret Places, and during the present State of Affairs are and must continue to be as clandestine as ours.

Having had occasion to mention the Confecrations of Eusebius Samosatensis, let me shew the Mistake of those that think that a Consecration perform'd by one Faithful Bishop is not valid, when more cannot be had, as it often happens in Times of

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⁽a) Theodor. Ecclef. Hift. Lib. 4 cap. 13. of pigin

Persecution and in other Exigencies : And therefore to the Authority of his Example let me refer you to those which here follow. Constit. Apost. 1. 8. cap. 27. Mori. nus de sacris Ordinationibus 1. 3. cap. 60. Bed. Hift. Eccles. 1. 3. cap. 20. Beveridgit Annot. in Can. Apost. p. 10. cohem. 2. p. 12. col. 1. Præfat. in universa Athanas. Opera Parisiis 1708 edita p. 28. Dr. Beveridge's Serm. vol. 2. p. 103. Mason de Minist. Angl. lih. 1. cap. 8. Joan. Barnesie Cath. Rom. Pacificus Paralip. ad feet. 12. Bifbop Lloyd's Hift. Account of Church Government in Great Britain p. 103. Bingham's Origines Ecclesiast. vol. 1. p. 148. Principles of the Cyprianick Age p. 80.

But to return to the Objection of clandestine Consecrations, I pray you to read Athanasius's large Apology for Flight in Time of Persecution, or the Abridgment of it in Socrates's Eccles. Hist. lib. 3. cap. 8. and then you will find, that putting not notifying instead of stying and absconding, that Apology will justify or excuse our Bishops for their cautious Behaviour in the midst of so many Enemies and in Dangers arising from so many Causes, as much as it did him. Were our Bishops so many and our Flocks so many and numerous, as we might hope could not be overcome by the Perse-

Perfecution, but might overcome that, then it would be laudable here and rewardable hereafter to fuffer in fo good a Caule. But as we are through the Greatness of a general Apostacy but a very small Number, who bear our Tellimony to Two righteous Causes, God, we trust, does not only allow, but require us to use the Wifdom of the Serpent, to prevent our Extirpation; and in this Confidence we value not the Reproaches of a certain (b) Apostate from you as well as us, and the Despitefulness of the Proud. "Unto Thee " lift I up mine Eyes, O Thou that dwel-" lest in the Heavens. Behold, even as " the Eyes of Servants look unto the Hand " of their Mafters, and as the Eyes of a " Maiden unto the Hand of her Mistress. " even fo our Eyes wait upon the Lord " our God, until he have mercy upon " us. Have mercy upon us, O Lord, have " mercy upon us, for we are utterly de-" spised; our Soul is filled with the scorn-"ful Reproof of the wealthy, and with the Contempt [only] of the Proud.

Others object against our Consecrations

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⁽b) Dr. Higden, atelantico chancell to may

for want of publick Registries to be Proof and Evidence to Posterity, that the Confecrated Persons were really such. In Anfwer to this Objection, I would defire these Gentlemen to tell me, what Registries the Church had for the Ordinations and Confecrations of Priests and Bishops in Times of Persecution, when they were forc'd to meet in the Night-time and in subterraneous and other fecret Places: In particular I would defire them to tell me, what Registries the Church of England had from 1648 to 1660 for the Ordinations of our Priests, for in that Time great Numbers were ordained by the Deposed Bishops; or what Registries she would have had for the Confecrations of new Bishops, for fuch Confecrations were in Agitation during Cromwell's Usurpation, and were going to be executed, had not the Defign been prevented by the fudden and unexpected Refleration of the King and the Church in 1660 I would also pray them to consider, what Registry our Sister Church of Scotland now hath for her continued Ordinations of Prefbyters and Confecrations of Bishops; or whether the Objectors will deny them, when Time serves, for want of Registries, or think there will be any just ground for want of them to calumniate those Ordinations for

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nations and Confectations, as the Papifts did the Confecration of Archbishop Parker with the Story of the Nage's Head Ordi-We have been put in mind of this Story by one, from whom it was little expected; who might have confider'd, that in Case of such Confecrations the Instruments will carry their own Evidence with them; and what would be Proof and Evidence now to take away the Lives both of the Confectators and Confectated will (I hope) hereafter be thought uncontestable Evidence for the Truth of the feveral Facts. These Gentlemen might also have remembred, that Registries were creded purely as Records, to preferve the Memory of Facts by Copies of Instruments, which fometimes happen to be loft, and in fuch Cases Registries are a Legal Proof: But there is no need of fuch Proof, when the original Instruments can be produc'd, because the Exhibition of them is a full and authentick Proof of it felf. Do you think the Baptisms in our Communion will be rejected or disputed in any Church or by any Orthodox Writer, because they are not entred in the publick Registries, nor as things stand ever will be?

Others of you take upon you to fay, that the Confectations of our Billiops, and

the Power thereby conferr'd upon them by the Synod of the Depriv'd Fathers, was not valid for want of the Confent of Bi-

shop Ken. To which I answer.

1 ft. That these Gentlemen seem to forget what a (c) perfect Synod is, which is a Synod of the Provincial Bilhops, or the majority of them under the Metropolitan. in which he is personally or by Proxy prefent. Such a Synod was that which elected and confecrated our Bishops. And the Acts of every such Synod virtually include the Affent of the leffer Number. much more of one particular Person, who might have been prefent if he pleas'd, and whose positive Diffent goes for nothing in this very Cafe, according to Conc. Nicen. Can. 6. weatero in Al meiorar Ango. The Votes of the Majority must determine and prevail. See Zonar. on this Capon, and on Conc. Antiochen, Can. 19. and Matth. Blost. Syntagma in initio Lib. 10. cap. 1. D. in Dr. Beveridge's Pandect. Can. val. 2.

But 21/2, It is not true, that the Confeerations of our Bishops wanted Bishop Ken's Consent, which he gave before in a Letter which he wrote on purpose to the Bishop

⁽⁶⁾ Concil. Antioch. Can. 16. cit. Supra p. 201.

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of Ely one of the Confecrators; and afterwards when he met one of the Confectated, gave him this Congratulation in these or the like Words, that the he was not present in Person at his Consecration; yet he was present at it in Spirit: And since; when (d) some of our Communion told him, they were afraid no Provision was made for the Church, He to give them fas tisfaction affur'd them, that Provision was made by new Confectations. But this was before the strange Humour of religning took him. I say the strange Humour first, Because it was not in his Power so much as to make a Cession without the Consent of his Collegues, much less without their Consent to relign to any particular Person; because by the nature of the Episcopal College as well as the Canons of the Church, they were to elect and admit into his vacant See: Secondly; Because he pretended to resign to heal the Schism in his Diocese; a Reason, which if good, should have oblig'd him to have resign'd at first, and not to have kept his Diocese Twelve Years or more in Schism: Thirdly, I think it a strange Humour, be-

⁽d) Mr. T. S. Sir J. R. and others!

to one who neither could not durst own himself for his next Successor, but is obliged to own himself next Successor to the Intruder Dr. Kidder: And also because he resigns to one, with whom he does not communicate, upon the account of the immoral Prayers; whereby the Bishop to whom he resigned, effectually teaches the Flock which he resigned to him, the damnable Doctrine of Resistance and deposing Sovereign Princes, and leads them into a statal Error of taking Right for Wrong

and Wrong for Right.

Another Objection, I hear, some of you make to the Charge of falle and dangerous Doctrines, with which we charge the other Clergy; and it is this, that the Charge is only personal, because those Doctrines are not the Doctrines of the Church. But I have shew'd before, that that Charge is not only personal, but that the whole Body of the Clergy are guilty of it in their publick Sacerdotal Capacity, in their publick Worship, and in their Synodical and Capitular Acts: And because those Doctrines with which we charge them, are not the Doctrines of the Church, but contrary to them; therefore I fay again, that we, who adhere to the Doctrines of the Church in oppoopposition to them, are the true Communion, and that they and their Communion which teaches and practises the contrary Doctrines, still continue in Schism. But then you say, that admitting the Charge of false Doctrines which we say on the other Clergy, to be true, yet Church Subjects were never left at Liberty to forsake their Bishops, before they were condemn'd. To this I answer

other Bishops to have a Right to our Obedience, which I think I have proved they

have not.

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all, Supposing it were true, that they had a Right to our Obedience, yet that Plea which is good, when and where Synods can be had, does not hold when and where they cannot be had; but where, on the contrary, all or most of the Bishops who make up those Synods, are involved in the Guilt of those false Doctrines, which they should condemn. You cannot imagine, that a Synod of Bishops teaching false Doctrines should condemn themselves; and therefore in such an Exigence, People are free to leave their Bishops, who openly teach and practise false Doctrines, for which they cannot be censured and condemn'd, especially when those false Doctrines.

frines are either contrary to the express Doctrines of Scripture, and condemn'd by them, or have been condemn'd by the Church. Let me alk you as to the first Case, supposing the Bishops to whom you are going or the majority of them taught that Jesus was not Christ, or that Christ was not yet come, or that there was no Resurrection of the Dead; would not Resfon oblige you to leave them before Conviction or Condemnation? When through the Corruption of the Times and Preva-lency of Parties, Synods could not be had at all, or at least Synods of fuch Faithful and Orthodox Bishops, as would cenfure them and their false Doctrines. Certainly in fuch a corrupt State of the Church, the voice from Heaven faith, Come out of ber my people, that ye be not partakers of ber sins, and that ye receive not of ber plagues: Which was the very Cale of the Reformation. The like may be fail in the other Case, where all the Bishops or the majority of them hold and teach false Doctrines, that have been already condemn'd by the Church. Let me suppose, that the College of Bishops to whom you are going or the majority of them should turn Arians or Papists, and openly teach the Arian or Popis Doctrines, would you make

make any fcruple to leave them? Or rather for the aforelaid reason, would you not think your felf oblig'd in Confcience to leave them before Condemnation, when no means were left to bring them to Cenfure? This, Sir, you know is our Cafe: There is no way left to bring the other Bishops to Synodical Censure and Justice, and therefore if we were their Subjects, the Reason of our Case would oblige us to withdraw from them before Condemnation, because we cannot get them centur'd and condemn'd. But

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3b, Were we their Subjects, and there were means by which to bring them to Synodical Cognizance and Condemnation yet we might and ought in that Cafe to leave them before Condemnation; because at least one of the two Doctrines with which we charge them, hath been already condemn'd by the Church. Thus it is decreed by the great Council of Constantingple called the second and first in Canon 15. that those who lest the Communion of their Bishop, or Metropolitan, or Patriarch, for any Herefy or (e) Heretical Doctrine, which be taught publickly, freely, and boldly, and

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had been condemn'd by the Holy Councils or Fathers; that such were not only not obnoxious to Canonical Censure for with. drawing from a Bisbop so call'd before Synodical Condemnation, but are worthy of that Honour which belongs to Orthodox Persons, because they depart not from a Bishop but a Pseudo-bishop and false Teacher. and do not divide the Unity of the Church by a Schism, but endeavour to deliver the

Church from Schisms and Divisions.

This Canon and the Reason of it, were we Members of the other Communion, and Subjects of their Bishops, would justify our leaving of them upon the account of the Doctrine of Resistance, which hath been fo often condemn'd, not only by the Antient Fathers, but expresly by the Apoftle Rom. xiii. 2. Whose Censure of that Doctrine in opposition to the Doctrine of Non-refistance, is equivalent to the Condemnation of any General Council, or of all General Councils that can be imagin'd to meet, or rather superior in Authority to them all. Besides, as to our particular Case, it hath been absolutely condemn'd by our Church in her Homilies; and therefore the Bishops and Priests, who teach it and prachise it (for it is a practical Doctrine) or teach it with Salvo's, Exceptions, or Referves. Soud.

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ees, ferves, are not Bishops and Priests, but Pseudo-bishops and Pseudo-priests of the Church of England, and false Teachers, from whom the People ought to withdraw. Nevertheless these are the Bishops and the Priests, to whom and to whose Assemblies you are going with your Family, having already withdrawn from us, who not only condemn, but bear our Testimony against that damnable Doctrine; and if they be the true Church of England, who in Time of Trial teach and practise her Doctrines, then the Church of England must remain in our Communion, and not in that to which you are preparing to go.

But here some object as you tell me, that our Church has not condemn'd the Dodrine of Resistance as an Heresy. But, Sir, hath not the Church condemn'd it as a dangerous and damnable, as well as a false Dodrine? And let those Gentlemen tell me, if they are serious, what is an Herefy, but a false and dangerous, or a false and damnable Doctrine? And I challenge them, who are so willing to make this trivial Objection, to give me a better Definition of Herefy, than that it is a false, dangerous, or damnable Doctrine; or to tell me if every falle, dangerous, or damnable Doctrine is not an Heresy; and every Heresy è Converso a false

false, dangerous, or damnable Dodring But you further object, that they do not impose this Doctrine upon us, as a Condition of Communion, but leave us free to profes the Church's Doctrine of Non-Resistance. To which I answer, that when Bishops openly teach Heretical Doctrines. expresly precondemn'd in Scripture or by the Church; we are to leave them as falle Teachers, who are no longer Paftors but Wolves, who by their deadly Doctrines endanger the Flocks: We are to leave them for our own fakes, that we be not poyfon'd and corrupted by them; and we are to leave them for the fake of others, that our Example may draw them from fuch false Teachers, by whom they are in more danger to be corrupted than our felves. In fuch a Cafe, Charity to our felves, Charity to others, and Charity to the Church of God obliges us to leave them; and therefore the forecited Canon of the Council of Constantinaple is founded on Charity and the reason of the Cafe, in which by deferting such false and dangerous Guides we not only defert them, but most effectually express our Abhorrence of their Destructive Doarines, and thereby prevent the ruin of Souls and deliver the Church from Schisms. They leave you also to profess the di-

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the Doctrine of the Independency of the Church and the Invalidity of Lay-Deprivations which proceeds from that finful Latitude and Comprehension, by which they leave the People to believe and profess what they please, provided they will help to fill their Churches, and make a shew and appearance of Communion. Thus Mr. Firmin. that notorious Arian and Macedonian, was a great Favourite of the Bishop and Clergy of London, but more especially of Dr. Tillotfon; and was allowed, while he liv'd, to come to Church and fit down at the Gloria Patri, to testify his dissent to the Doctrine of the Holy Trinity, as you intend to stand up at the immoral Prayers to testify your diffent to them. Thus Mr. Baxter was allowed to come not only to Church, but to the Altar: And thus Bishop Lloyd then Bishop of St. Asaph, administred the Holy Eucharist to Dr. Bates fitting in a Pew, at the time of the Revolution. Thus also you may meet the most notorious Deists at that Holy Sacrament in the Churches: So unconcerned are the Clergy generally speaking at what Men profess, provided they do not separate: Because they regard more the Numbers, than the purity of Communion and the personal presence of the People, more than their joining with one Heart, and

and one Mind, and one harmonious Voice in the Service of God and the Church. wonder therefore you should object, that they do not impose the Doctrine of Refi. stance upon you, as a Condition of Commu. nion, but leave you free to profess Nonrefistance: For if this be a good Argument you may go to the Presbyterian or Independent Congregations, whose Ministers I am consident will admit you without imposing the Doctrines of their Sects, or the Profesfion of them upon you; but leave you to think and talk as you please of Episcopacy and the Episcopal Mission, provided you be have your felf in your Practice as a faithful Member of their Body, and in all things else keep close and strict to their Communion.

Another Objection or rather Argument which I hear you make for your felves, is taken from the Singularity of the Cafe, which you fay is such, as in several respects never happen'd before to the Church of God. You say, we have no help at home, nor any Sister-Church abroad to help us, and so want Power to compel the Intruding Bishops and their Adherents to make Canonical Satisfaction; and that therefore we ought to go to the Churches, altho' they continue impenitent and obstinate in their Sin.

To which I answer, if the Singula-Sin. rity of this Case as to the Church will juslify our joining with the other Communion, I pray you confider how far the Singularity of the Cafe as to the State may be also a good Argument for complying with that: For we have no power to compel them to repent of their Rebellion, no means left to force them to do their Duty; and therefore ought we to comply with them in fwearing and abjuring, because they continue impenitent and obdurate therein? You cannot but know, that many use this Argument to excuse at least, if not to justify their Compliance.

But perhaps you will fay, the Case is different, because there is Throne against Throne in the State, but no longer Altar against Altar or Bishop against Bishop in the Church: To prepare you for an Answer to which Objection, give me leave to present the following Cases and Queries to your

Confideration.

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Case 1st. Titius by force takes Caia the Wife of Caius, and marries her, and keeps her from Caius by continued force: Caius dies.

Qu. 1. Whether upon the death of Caius, Caia be in truth of fact the Widow of Caius her first Husband, or the Wife of Titius

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Thins her pretended fecond Hulband, who was not in truth Secundus but Nullus, of no Hulband at all?

Qu. 2. Whether Titius, who was male fider possessor of Caia, acquired any Conjugal Right to her upon the Decease of her Husband Caius, by virtue of his Possessor.

which was mere Usurpation?

Sir, the Intent of this Case and the Queries upon it, is to shew you, that the Churches of our Depriv'd Fathers after their respective Deaths, were (Xnpevisous inschaoias) their Widows and Relicts, and not the Wives of the Intruders, upon Supposition there were no other Bishops to whom their Obedience was due.

Case 2d. The great Majority of the Fellows of a College contrary to their Duty, do by force expel and drive away their Lawful Master Sempronius, declare his place void, and elect and admit Mutius into the Mastership, of which Mutius keeps Possession by

Force till Sempronius die.

Attenthip of the College is full or void, according to the Statutes of the College? And whether Mutius, who was male fidei Possessor of the Mastership, can by virtue of his Possesson, which was mere Intrusion, claim any Right or Authority to govern the College,

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lege, of which he was not Magister Securious to Sempronius, but Nullus or no Master

Qu. 2. Whether the minority of the Fellows, who in obedience to their Founder and the College Statutes, always own'd the Right of Sempronius in opposition to the Intruder Mutius, were bound in Conscience at Sempronius's Death to submit to Mutius the Intruder?

Sir, the Intent of this Cafe and the two Queries upon it, is to fliew, that the Nulling of the pretended Second or Successor to Sempronius, I mean the Nullity of Mutius the Intruder, remains and continues after the Death of Sempronius; and that his unrighteous Possession can give him no Right or Title to the Maftership, vacated by the Death of the first Master Sempromus; but that the Place continues vacant still, and cannot be filled but by a new Election and Admission, or by a Confirmation or Ratification of his first invalid Election and Admission, by those (if any such there are) who have Power to confirm and ratify the same. I leave you to apply this and and some

Case 3d. But from putting the Case in a College, let us put it in an Elective Kingdom, imagine Poland; where let us suppose,

pose, that Brutus by a powerful Faction drives Casar the Rightful King from his Throne, and by force as mala side posses.

for keeps Possession till Cafar dies.

Qu. 1. Whether at the Death of Cafar the Primus, Brutus the pretended Secundus commenced Primus or Lawful King? Or in other words, whether by Cafar's Death Brutus's Wrong becomes Right; his false Pretentions to the Kingdom, true and real; his no Authority, Authority? and by Confequence, whether the Poles are bound in Confeience to pay him their Allegiance without a new Election, or Ratification of his former void Election, if by their Conftitution they have Power to to do?

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Qu. 2. Whether after the Death of Cofar, the Kingdom of Poland is not vacant; and in truth of Law and reality hath no King at all, the Brutus continues to fit

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upon the Throne?

vacant Place or Office for Life to Publim, who takes Possession thereof in due form of Law, and executes the same unblameably for several Years: Basileus afterwards against Law grants Publius's Place by a second Patent to Rusus, who making forcible Entry drives Publius from it, and gets Possession of the same: While he possesses the same, Publius

his the first Patentee or Donatary tries out of

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Qu. Whether his Place, from which he never ceded, but to which he always kept up his Claim, was full or vacant at his Death? Or, whether Rufus the pretended Donatarius Secundus, but in reality Nullus, commenc'd Primus at Publius's Descafe? Otherwife, whether Rufus who wrongfully disposses'd Publius, and was mula fidet possessor, could by his Possesson, which was mere Intrusion, claim any Right to Publius's Place after his Death; or thereby acquire any Authority to govern those, who by Law were Subject only to the Rightful Patentee or Donatary of the Place? Sir, the Application of this Case and the Queries upon it is so obvious, and the parallel between this and the Case of the Intruding Bishops so exact, that I leave you to apply it.

If the Donatarius Nullus, who pretends to be Secundus, acquires a Right to the Place of the Donatarius Primus at his Death, by virtue of his Intrusion or illegal Possession:

Qu. 1. What is the difference between a Patent for a Place when it is full, and a Patent in Reversion to it when it is vacant or empty?

Qu. 2. Whether for instance the Decanus Nullin, who pretends to be the Secunling, and to stank works would at a due Primus by Mr. Dodwell's way of reasoning will become the true, legal, and rightful Dean of the Place? Or whether the Deanary will not in Law be void after the Death of the first Dean; and the Rightful Patron of the Deanary then have a Right to fill the Place, the hath not Power to fill it?

Que a. Whether by Mr. Dodwell's way of Realouing, there is any more difference between the Primus and pretended Secundural any place Civil of Ecclefiaffical, than (to make a homely Comparison) between the first and second Oars among the Watermen at the

Parliament or Temple-Stairs.

Sir, the Intent of these Cases and the Queries upon them is, to shew you sies, that the Nullity of the pretended Second, who intruded into the Sees of the Deprived first Bishops, is not only Temporary, during the lives of the primi or first Bishops, as you acknowledge, but perpetual; and that without a real Collation of Right from those who can give it, their Intrusion will affect their Succession to suture Ages, as in the Case of the Novatians and Donatists, the Succession of whose Bishops was wont to be traced backwards by the Church unto their Original Nullity.

ries, is to shew the weakness of Mr. Dodwell's

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Reasoning in his (a) Case in View, which is as follows: " It may possibly be conceived " that the Nullity of the former Titles ei-" ther given or received in Schiffe, may ex-" cufe us from Dury to the then Possessors, "because they were not (while the Schism continued) Secundi, but Nulli, by the Principles of St. Oprian, and of that on-" tientest, purest, Catholick Church, This " may make our dear Brethren conceive a " new Collation of power necessary, by " which these Bishops, who had formerly " been engaged in the Schiffen, may then re-" ceive that Power, which really they " could not have, whilst they were in actual "Schism. And it might seem platisble, " if the Nullity had still continued in the " Case we are providing for. But I see no " reason, why the Nullity may not cease " together with the Schism: On the con-" trary, it ought to do so, if the Nullity " was wholly grounded on the Schiff ; if " their being Nulli is a consequence of their being Secundi. And this indeed feems to me to be exactly the Cafe. All the Orders of our Schismatical Bishops are indeed deriv'd from Bishops, and originally from Catholick Billiops before the Schism was made. These were without

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⁽a) P. 27.

"doubt sufficiently impower'd to give the Epifoopal Rights to the Persons ordain'd " by them, as they intended to do; and " sufficiently authoriz'd by God himself to " oblige him to perform his Part, and to " ratify their Ads in Heaven. And the " Persons so consecrated were also sufficient " ly qualified for receiving the Orders in-" tended for them by the Rules of their " Communion. What then could hinder " the defir'd Event ? Nothing that I can " foresee, but the impracticableness of the thing it felf by the fundamental Confi-" turion of the Society: And that resulted " hence, that two Persons were allotted for " that Office, of which no more than one " at once was capable, and which could " not be divided by the Donours themselves: This therefore exhausted their whole " Power by the first Donation, and lest " nothing to be conveyed by the Second, " which must by necessary Consequence " make the second Donation Null and in-" valid; because the Donours have no more " to give till a new Vacancy. This holds "in all Gifts wherein the whole is con-" veyed, but especially in Monarchy; " where the Nature of the Constitution re-" quires, that the whole Power be conveyed, if any be conveyed at all. On their

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"Principles therefore the reason of the "Nullity of second Bishops depends wholly " upon their being Seconds! It cannot "therefore hold in the Cale under our pre-" sent Consideration, wherein we suppose "that there will be no Seconds, but only "fingle Perfons in actual Possession of those " Jurisdictions, whereof no more than one " at once can be lawfully pofferad. of Hore "therefore there can be no Schiffe, where "there is no Altar against Altar, where there is no more than one Altar, no more than "one Bilhop, with whom Communion can " be maintain'd by partaking of that one " Altar. 1 What then can hinder but that " thole Confectations; which wanted no-" thing necessary to their Validity at first, but the Vacancy of the Sees, may then at " least attain that Validity (which before "they had not) when the Sees become " actually and fairly wacanti? When that "very Impediment shall be remov'd which " alone hindred them wfrom being Valid "Originally he It is certain that there are "many legal Convey ander, which tho they "do not confer an actual and present Title, Syet may do it very effectually in Rever-" fion and at a diffance, when Conditions "are put and Impedimental are removid, samong which the Deathoof a Rightful R 2

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on Owner, and the Devolution of Right. which follows upon that Death, little as confiderable as anys. And in the Cafe, to how wrongfully foever the Poffation was ic before, yet if the Devolution of a benter se Right find the Perfon, upon whom that better Right Is devolv'd, in Policilion: the thence-forward Rightful Policifor to m the Duty of the Subject. So Edward III. after his Father's Death) needed no mew Coronation, the his Possession be fore was justly questionable who with " Standing his Eather's forced Refignation of I know very well this Hereditary Right w by the Laws then received was about fulis ficient to make him an affind King, 1th the had not been Crown'd at sall, The a Law allowed no Interregnum, ras fuppo-" fing that the King could never die, no the Throne be vadant. But in manito mous actual Reception by the concluding Vores of the whole Body has the fame a force in Elective Succession, that Devolution can pretend to in thole that are Here. tary. This therefore will legimmate the Succession not four present Schismatical Bishops , sin Case our spresent Father Mould either quit their Right, or fubilititte no Succeffors to fill their Vacancies This (8347))

"This must also oblige God to ratify their Ads in Heaven, if he has been " pleas'd to oblige himfelf to be conclu-" ded by the ordinary approved Utages " of Civiliz'd Mankind, in afcertaining the "Persons of Successors, whom he is to in"vest with his own Power.

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Sir, this is the Strength of Mr. Dodwell's Book: but I hope to convince you, if you are not too far engaged, that it is as weak as Weaknels it felf, by putting in his Words one of the forefaid Cales, it matters not which, but if you please let it be that of Brutus the pretended Secundus or Intruding King of Poland, after the Death of Cafar the Primus or only lawful King. To hammong willister tow will

One of the Noble Poles (who with many others refules Subjection to Brutus) in a View of Cafar's Death, and in the fame way of arguing as Mr. Dodwell wieth in his Book, faith to the reft of the Loyal Party and It " may possibly be conceived, that the Nul-" lity of Brutus's former Title given and " received in Rebellion, may excute us " from Duty to Him the then [mala fi-" dei] Possessor, because he was not, while "[Cafar lived, and] the Rebellion con-" tinued, Secundus but Nullus by the Prin-

" ciples of Law, and especially of the an-

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"cientest and purest Civil Law. This may make our dear Fellow-Cirizens think a new Collation of Power necessary by "which Brutus [the Intruder] who had "formerly reigned in Rebellion [with "out Right] may then receive that Au-" thority, which really he could not have, " whilft he was fun actual Anti-King, and] " in actual Rebellion. And it might feen " plaufible, if the Nullity should still continue in the Case we are providing for Lagainst Casar dies.] But I see no rea-" fon why the Nullity Lof Brutus Ti-"tle 1 may not cease together with the " Usurpation [when Cafar dies:] On the " contrary it ought to do fo, if the A " lity was wholly grounded on his Re-"bellion, and if his being Nullus is a " Consequence of his being Secundus. " this feems to me to be exactly the All the Power of our Rebel and " ing King is indeed derived from Ele ors " and legal Electors before the Robellion " was made. Thefe were without " fafficiently impower'd to give the King "dom to the Perfor elected by them, and " sufficiently authorized by [the] God " [of Righteoulness] himself to oblige him " to perform his Part, and ratify their Election of Brutus into the Throne of Cafar. " cientell

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" Gofor: And Britter for elected by them was alfo fufficiently qualified for recet-" ying the Regal Office by the Rules of "their Elective Constitution What then "can hinder the defired effect? Nothing "that I can forefee but the impractica-"ble nature of the thing it felf by the " fundamental Constitution of the Monar-"chy And that refutes beace, that there "cannot be two Perfons allowed for the Regal Offices of which no more than one " at once is capables and which cannot be "divided by the Electors themselves. This therefore lexhaufted the whole Power "by the first Election, and defr nothing "to be conveyed by the fecond, which "must by consequence make their second Election [of Brutus unto Cafan's Throne "mull and invalid, because they had no "Right to elect another till a new Pa-"tancy of the Throne, This holds in all "[Elections and] Donations wherein the "whole is conveyed," but respecially in " Monarchy, where the nature of the Con-"fitution requires, that the whole Power "be conveyed, lift any thing be conveyed "at all. On these Principles therefore "the reason of the Nullity of the second King Brutus depends wholly on his being a second [that is, no King at all.] " But

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But it cannot hold a faith this Pole in the Cafe ander our prefent Confident ration, wherein we happole that fufter " Cafar's Death now in view Brutus will " be no longer a Second; but commune " fole and affush [and by confequence " Rightful] Possessor of the Crown and " Regal Jurisdiction, whereof no more than " one at once can be dainfully polletted " Here therefore there can be no Ufurpa. " tion or Intrusion, where there is no Thone against Throne, or where there is no " more than one Throne, Ino more than " one King, to whom possessing that one " Throne Subjection will be dued What "then can hinder, but that the [rebel-" [to Cefairs Throne] which wanted m 4 thing necessary to its Validity at full but the Vacancy of the Ebrone, may little " Cafar's Death at least uttain that Validi-"ty (which before it had not) when " the Threne by Gefer's Demile] shall " become fairly vacant of When that ven " Impediment shall be removed, which alone " hindred the Election of Brutus from be " ing valid originally delilities certain that "there are many legal Conveyances, which the they do not confer an actual land " present Title, yet may do it effectually e But

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"in reversion and at a distance when " Conditions are put and Impediments re-" moved, among which the Death of a " Rightful Owner, and the Devolution of "Right which follows upon that Death, " are as confiderable as any. And in the "Case how wrongful sover the Possessor was before, yet if the Devolution of a bester Right find the Person, upon whom " that better Right is devolved in Pollef-" fion; there wends no new laveficure to " entitle the theneeforward Rightful Pol-" fessor to the Duty of the Subject. So " [in England] Edward III. after his Fa-"ther's Death needed no new Coronation, "the his Pollettion before was justly que-" Stionable, not withstanding his Father's forced Relignation. I know very well " his Heredicary Right by the Laws then " received was alone sufficient to make him "an actual King, the be had not been "crowned at all. The Law allowed no " Inter-regium, as sapposing the King could " never die, nor the Throne be vacarr. " But a [former] unanimous adval Re-" ception [in Rebellion] by the con-" cluding Vores of the whole Body Lof " Electors] has the same Force in Elective " Succession, what Devolution can present "to in these that are Hereditary. This there-

therefore will legitimate the Succession of our prefent Anti-King and Ufine Brutus elected against Law in case on present Rightful King Casur should either quit his Right or die. This must also oblige God to ratify the former At of Brutus's Election in Heaven [as con. "trary as it was to Law], if he has been pleas'd to oblige himfelf to be concluded by the ordinary approved Usages of G wiliz'd Mankind, in afcertaining the Perfons of Successors, whom he is to inwe vest with his own Power. of rolls!" - Thus, Sir, have I illustrated the Cale of our Deprived Fathers and the Intriders, and of the pretended Right of the latter, as Possessor the Sees of the former after all their Deaths, in Mr. Dodwells foring, excepting that I have here and then added fome Words to make Mr. Dodmells of feure and fallacious way of reasoning mor dwident and plain. And from the whole I think, it appears, that the Brutus upon Cafar's Death ceased to be an Anti-King, yet he continued to be an Usurper ova the Kingdom, being only Possessor in Fat and by Force, but not by any Right; and by consequence, that the Polish Throne up on Cafar's Death was vacant by Law, be cause muft

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cause the Possessor he came in by it legal forcible Entry, fo he continues his Possession by mere Force. Indeed upon Cafar's Death there was no longer Throne against Throne, as Throne against Throne only fignifies King against King, but then there was no King at all in truth and reality, but an Inter-regnum; Brutus being no King in the Eye of the Polifb Law. because the Electors chose him in Rebellion against Cafar to a full Throne, to which after Cafar's Death Brutus could never have any Right, but by a new valid Election, or some other way of Collating Right, as by a Ratification of his former void and invalid Election, if the Poles by their Constitution have such a Power. Without this the God of Righteoufnels can never be obliged to ratify the rebellious invalid Election of Brutus to the Throne of Cafar, nor look upon him as Cafar's lawy ful Successor, because it was done in Rebellion and against all Law; nor would the Poles in this case be bound in Conscience or by God's Law, to pay their Allegiance to him, because he was not a real but only a nominal King, because not King de Jure or King according to their Law: On the contrary, they were by Law free to choose another King, and drive 01 Brutus

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Bruew from the Throne, as being not lawful Possessor of it, but only by continuance of the same illegal Force and Violence, by which he at first attained it.

Nor can the Right to the Grown which Cafer had, descend to Brutus as Heir by the Law of Hereditary Succession, because the Kingdom is Elective; nor by any other fort of Devolution, as by Reversion, Forfeiture, Non-acceptance, or lastly by refufing or neglecting to perform or observe fomething, upon the Non-performance or Non-observence of which, it is provided by Law that Right should devolve from one Person or Society to another; for all De volution of Right must be according to the Direction or Provision of some Rule or Law. And I challenge Mr. Dodwelland all the World to thew, in the Cafe of Elections made to the full Thrones of Bishops or Kings, depriv'd and depos'd against Law in Schise and Rebellion, that their Right did after their Deaths devolve upon the Intruders or Usurpers, according to Provision or Direction made by any Rule or Law human or divine. Pray, Sir, alk our Lawyers if upon the Death of Cains, his Conjugal Right to Caia would devolve upon Think, who had taken her from him and married her 5 or whether upon Caiue's Death Brunn

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he became the Wife of Titius, and as his Wife by devolved Right might epot Titue's Death claim the Thirds of his Estate against his Heir at Law. Nay, alk not only our common Lawyers, but Civilians and Canonills, whether the Conjugal Right of Caise to Cais devolved upon his Death to Titius, and made Cois without a new Marriage Titim's true Wife as Mr. Dedwell in Discourse was forced to affirm in confequence of his Notion, which I am confuting. Nay, alk our Lawyers, whether upon the Death of Publius the first Patentee, his Patent-right devolved upon Rufus the Intruder into his Places so as to deban Bufileus L. if he pleas'd, or his Successor Bafileus H. from granting another Patent to a third Person; namely to Corvinue, for the vacant Place of Publius, into which Rufus had intruded by a null Patent granted perhaps upon false Suggeltions, somet goneral Vacantile and the animal

I think, Sir, I have now shewed by these illustrations, that the Rights of our Deprived Fathers could not by their respective Deaths devolve upon the Intruding Bishops; and I desire you farther to observe the Difference between Electing into a full and into a vacant Regal or Episcopal Throne. An Election into a vacant Throne is valid and of sorce,

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and gives a Right to the Person so elect ed, the another Person by Fraud or Force should step into the Throne before him and keep him out of Possession all the Days of his Life. But an Election into a full Throne is, as Mr. Dodwell owns, null from the beginning, that is, it is no Election at all in Law, nor can it give any Right to the Intruder so elected, indeed no more Right than if he had never been so elected; as the Marriage of a Woman, who hath a Husband, to another Man is no Marriage; no real, but a mock Marriage; no true, but a false Marriage; of no force or effect, but as utterly and absolutely void invalid and unprofitable from the beginning as if it had never been made. It is true, as Mr. D. faith, that such Elections want nothing necessary to their Validity at first, but the Vacancy of the Thrones. But then it must be observed against him, that the Want of fuch a Vacancy is not, properly speaking a Causa impediens or Impediment, which being removed, those null Elections can exert (for fo I express it rather than attain) Validity and Power: For they being absolutely null and invalid from the beginning, have no Power to exert or attain; and therefore the Fullness of a Throne, or the Want of its being vacant, is not a

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mere Canse impediens in such Elections For a Causa impediens is such a Cause as only less or binders a thing from bringing into Act, or exerting some Power, Force, or Faculty, natural or moral, which it had before it was so hindred, and which it would exert were it not to hindred. Thus a String, in which a Stone is fufpended, is the Impediment, which hinders the Stone from exerting that natural Power of descending towards the Centre, which it had before it was suspended; and a Pressure upon Wool is the Impediment, which hinders it from exerting its elastick Force, which it had before it was preffed down. But a null or invalid Election hath no Force or Power in it to be hinder'd, or no Validity or Power in it to bring into Act; and therefore the Want of a Vacancy is not an Impediment to an Election unto a full Throne, but a Causa nullificans, or a true Cause or Reason, why it is altogether and as absolutely null and void of Force and Virtue, as if it had never been made. Wherefore an Intruden, who gets into a full Throne by a null Election, is in the same State, as if he had not been elected; and must so remain after the Throne becomes vacant, till he is elected anew, or hath his invalid Election ratified from the begin(258)

beginning, by those who have Power so to do, or by some other way, if there be any other, of Collaring Right. It was therefore great Want of Law and Logick in Mr. Dodwell to write in the following weak, as well as fallacious manner: What then can hinder but those [Elections and] Confecrations, which wanted nothing neceffary to their Validity at first but the Vacancy of the Sees, may then at least attain that Validity (which before they had not) when the Sees become actually and fairly vacant? When that very Impeditnent shall be removed, which alone hindred them from being valid originally? By this very way of arguing, Mr. Dodwell confesses that the Confectations of the Intruders wanted Validity at first, and were originally invalid, and as he also speaks, conveyed nothing to them, as being null and void from the beginning; and by consequence therefore they had no Validity to be hindred, while the Sees were full; nor to exert, or bring into Act, when the Sees became void. Wherefore I must turn Mr. Dodwell's Argument upon himself, and in his own Words: That if God bath been pleased to oblige himself to be concluded by the Usages of Civiliz'd Mankind, [as in the Cases put before] he cannot ratify the Elections and -111290

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Confecrations of the Intruders, upon the Deaths of our Deprived Fathers, for Want of original Validity : Indeed no more than the Marriage of Caid to Titius after the Death of Caius, because her second pretended Marriage was originally null If God, as he speaks, obliges bimself to the same Rules of Equity, which are commonly observ'd and allowed among Men, he cannot look upon the Intruders as Lawful and Rightful Bishops at the Death of our Deprived Fathers; because as the Cases; in which I have instanced, shew, that Men in the like Civil Cases count Elections to full Places, as no Elections , and those. who are chosen to them in such Elections. as if they had not been chosen at all.

Before the Passage, which I have transcribed out of his Case in View, Mr. Dodwell speaks much, but not to the purpose, of Right by Possession. (a) It is (saith he) the Interest of all Societies to allow Possession it self for a better Claim, than any else can have, who hath no better Claim than the Possessor. And again in other Words. (b) The Possessor's Title must need be good, when there is no living disposses.

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sed Person, who can pretend to have a better Tales But in the Infrances product ced above, you fee Societies do not in the Cafe before us, which is the Cafe of hull Elections, allow the Possessor to have any Right tho' no body thath a better Claim than he. Tirius's Roffession of Caia after the Death of Cains, gave him no Conjugal Right or Title to her, tho there was no living dispossessed Person, who could pretend to have a better Title to her. So Mutius's Possession of the Mastership of the College at the Death of Sempranius, gave him no Right or Title to the Maftership, the there was no living dispossessed Person, who could pretend to have a better Title. The fame may be faid as to the Poffession of the Crown of Poland, by Bruten at the Death of Cafar, and as to the Possession of the Parent-place by Rufus at the Death of Publish and all for the same reason, because at the respective Deaths of the ejected Owners, they had no Titles to their Places; which, notwithstanding their mere Corporal Possession of them, were in reality vacant and not full. For mere Corporal Possession by an unlawful Elecan never fill Elective Places; because, as I have shewed, such Elections are mere Nullities, after the making of which

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which those Blective Places continue as wecant as if they had never been made,

You know where Patronage obtains the Patrons are the Electors of Clerks an Ecclefiastical Benefices; and that a Clerk inftituted and inducted to a Church upon a wrong Title (as often happens) cappet upon the Death of his lisigent Rival, de-bar his Patron from a new Presentment, tho, as Mr. Dodicell faith, he remains fole and actual Possessor of the Benefice uto which no Person living hath a better Title than he. This Instance also shews that in Eledive Cases Possession gives no Right upon Survivance to the fole actual Possessor, Nay in this very Cafe, had the Possessor upon the wrong Title possessed the Benefice never fo long, yet could he not upon his Rival's Donth presente against his Patron's Right to present again by his long Possession; which I pray you to observe, because Mr. Dodwell mentions (a) Prescription by long Possession, as legitimating Possesfors in the Chunch; because, as the allo faith, (b) it is allowed among Men to be sufficient to make a Title good, the it had not been so originally. But how do Mon law if any Obligation of own

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allow Prescription by long Possession to make a Title good? Not in controverted Possession, or against a Claim kept up, the the Possession be never so long. Nor fe. condly, in Possession male fider, where the Possessor knows another hath a good or probable Title to what he possesses, the as yet that other Person doth not know it himself. 3ly, Where Patronage is in Use, there's no Prescription allowed against a Rightful Patron, by long uncontroverted Possession; and more particularly by the English Laws and Constitution against our Kings and Queens, the Patrons of our Bishopricks, in behalf of whose Prerogative, Nullum tempus occurrit Regi, is a received Maxim and Rule in Law, I may also add in the fourth place, that there is no Prescription by Possession, the never so long, of a free Man or free People, as long as they keep themselves free. So at the Death of Cafar in the supposed Case of Poland, Brutus could not prescribe against the Poles, who might lawfully oppose him to the last Man. And so in the Case of our Deprived Fathers, the People of their Churches were as free after their Deaths as before, from any Obligation of owning the Intruders; because, as I have shewed, their Elections were Nullities, and their Pof-

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Possession nothing but continued Usurpation; which could give them no Right, and by consequence at the respective Deaths of our Deprived Fathers could not oblige their Flocks in Conscience to submit to their Seconds, who because Seconds were in truth and reality no Bishops at all.

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But, Sir, to put an end to this Plea of Possession, pray tell me of what the Intruders were in Possession at the Death of our Deprived Fathers ? The Civil Law divides things which may be possessed into Carporal and Incorporal, (b) Things Corporal are fuch as are tangible, and the Object of outward Sense, as Houses, Land, Gold, Silver, and other sensible Goods. Bur (c) Things Incorporal are fuch as are not tangible, or Objects of outward Sense, but of the Understanding; as Rights, or all forts of Right, as Hereditary Right, Right of Reversion, Right by Non-acception, Donation, Election, Possession, Oc. This Distinction being premised, I defire to know of what things the Intruders were possessed at the Deaths of our Deprived Farhers.

let vou fee, that if the Controverse

(c) Incorporales res sunt, quæ sua natura tangi non possunt, sed quæ in jure consistunt.

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⁽b) Res Corporales sunt, que sua natura tangi

grant you, that they were then in Named or mere Corporal Poffestion of the Corporal things belonging to their Sees, pasthe Cathedral Churches, Palaces, and Church Lands to which they had no true and real Title: but even according to Mr. Dodwell they had no right to govern the Flocks, will after the Death of the last of our Deprived Fathers; and therefore at his Death they could not plead a Title by actual Possession to that of which before they were not possessed. Mr. Dodnell should have consider d this, before he spoke so much of Right by Possession; and then he would have feen to how little purpose he argued, when he faid, (d) that it was the Interest of Societies, withat such Possessors should be somenwed in their Posses fions; not confidering that the Intrudent, according to his own Doctrine, were not Polfeffors of the Right to govern the Flocks of the Deprived Bishops; before the last of them died; and therefore they could not be continued in the Postession of what they had not been postess'd of wire in all aguids hadw

I think, Sir, I have now said enough to let you see, that if the Controversy between us be, as Mr. Dodwell affirms, to be

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determin'd by the Rules and Winges of Men in Civiliz'd Societies, and the ordinary incans received among them in Cales of Succession; that it must be determined on quel Side who cannot turn to the Januaders, and own them as Bithops, because they have one Right to the Corporal things of their Secs, of which they are only national and make fidei Possessions; or to the incorporal Right of governing the Flocks, to which at the Death of the last of our Deprived Fathers they could have no Right by Possession, as not being then possessed thereof. But to draw towards a Conclusion, Sipray now confider to how little purpose Mr. Dodwell hath argued for the Intruders as Imple Posses of Rights after the Deaths of all our Deprived Fathers; and accordingly hath (e) told us, that St. Cyprian takes it for a great Absurdity, to doubt whether any Billion, who was alone in Poffession, did derive bis Authority from God, Mr. Dodwell knew very well that St. Cyprian faid this of Bilhops by lawful and undoubted Election, in virtue of which they had been received by their Plocks, and quietly possessed their Sees, before any Rivals, Intruders, of Seconds for up themselves in I could fifew you, that Mr.

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I hope, Sir, I have also said enough to a bate the great deference you have for Mr. Dad. well upon the Account of his great Learning and Piety ; and pray you to confider, that if he were freer from Infirmities than he is and his Authority greater, yet you ought not to follow his Example, when he is not in the Right, and argues so weakly as he has done in his Cafe in View. Remember I pray you what Tertullian faith de prescript. Hareticor. cap. 3. Soli enim Dei filio fervabatun fine delicto parmanere Quid ergofi Episcopus, fi Diaconus, si Vidua, si Virgo, fi Dostor, si etiam Martyr lapsus à reguld fue rit, ideo Harefes veritatem videbuntur obtinene? Ex personis probamus fidem, an ex fide -personas ? Oc. Thus Tertullian, who tho's greater Manchan Mr. Dodwell, was himself an Instance of human Frailty; and I pray you to fee what Kincentius Livinensis faith of him and Origen, tho'a Prodigy of Piery and Learning, and of many more of the greatest among the Antients; who through human Infirmities fell into great Errors, and caused great Disturbances in the Church.

I could shew you, that Mr. Dodwell in his Case in View is contrary to himself in his former writings, which he wrote in defence of

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of our Deprived Fathers; But perhaps that will be done hereafter by another Hand. You know also how much he is addicted to Nofrums; and how apt he is to raise Doctrines from fingle Paffages out of one or two Fathers, which were never received, taught, or professed by the Catholick Church, You know also what Offence of late he hath given by his Writings to Learned Churchmen of both Communions; and particularly what Ofsence he gave to our Deprived Fathers and their Presbyters by his Paranesis ad Exteros, where upon a new and false Hypothesis of his own making, contrary to the accounts which all Antient Writers give of the first Bishops (I mean his Hypothesis of the Jerusalem Supremacy) he argues in as weak and precarious a Manner from Devolution of Right, as he doth in his Cofe in View; without telling us by what provision or diredion of Law Ecclefiastical, the Episcopal Right of the last of the Jerusalem Bishops of our Lord's Family devolved upon the Prefbyters, whom he supposed were Presidents or Proto-Cathedrifts of all Churches, when that Succession ended. You told me that it was by this dayslved Right, that you thought the Intruders commenced Lawful Bi-Shops upon the Death of the Bishop of Norwich; but if upon that Hypothesis you shall own them, filelog

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them, and forfake us, I must needs fay, Let bim that stands take beed lest be fall I had concluded hereprouvehat I am told of another Objection, which tome of you make, tho' I have not heard of from you and that is that there is a manifest difference betwixt chusing a King in an Elective King. dom, and a Bishop to a full Throne: Because the the Election of a Bishop to a full Throne is null and void, and his Thronization or Investiture into it is also null and void, yet his Confectation after his Election makes him a Bishop at large, or a Bishop of the Universal Church 3 every Bishop being appointed in whole as well as in par. jointly as well as leparately, in common as well as frecially, a Billiop of the Charch. So that a Billiop's Confectation after his Election to a full See, tho lie doth not make him a Bifhop of that See, but is altogethe unprofitable to him as to that purpoles over it is not absolutely, and altogether multiple invalid, because it gives him the Epilcopal Character ; 19 and makes him a Bilhop in large or a vatant Bishop White Church! "Sir , "this Objection has adapted by the makets of it to the Cale of the Intruding Bi-Book who were confectated after they were celected to the full Sees: But I do not know to what purpose it is made subecause it supposeth

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poseth their Election before and their Thronization after they were Confecrated) to be null and invalid, even as null and invalid from the beginning, as if they had never been. And therefore the intruders should be allowed by virtue of their Schismatical Confecrations to have the Epifcopal Character, or to be Bishops at large yet their Elections and Thronization being utterly null and void, their being Bishops at large would be no Benefit to them as to Right and Title: No more indeed than (according to the Cases above, and the reasoning upon them) the being Bishops would have been to any other Diocefan Bishops (tho' not confectated in Schifm) if any fuch had been removed by Translation into the fame full Sees. The intruders therefore after the Deaths of our Deprived Fathers the allowed to be Bilhops, were in truth only vacant Bishops of the Church, and could no more commence Bishops of the Sees into which they intruded, than of any other Sees, without a new Collation of Right; which I must also observe, we think cannot be collated without some Act of the Church, upon their Repentance and Return

But 21/2, I must observe to you, that this Supposition of the Intruders being made Bishops

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Bishops at large by their Schismatical Consecrations, is founded upon another Suppo fition, that their Confedrations were valid and not null and void according to the Prin. ciples of St. Cyprian and the Cyprianick Age in the Case of Novatian; embraced by Mr. Dodwell himself in his Vindication of the Deprived Bishops, and as I have shewed even in his Case in View; where he not only fuppoles, but affirms, that they received nothing by Imposition of Hands. According to this antient Principle of Ordinations into full Sees, the Intruders before they can be Bishops, must be consecrated again by the true Bishops of the Church, or else have their first null Consecrations ratified, allowed, and confirmed by them; and which of the two ways is fittest to be taken in fuch a Case, must be judged according to the Gustoms of Churches, and the Exigencies of Times and Places. And fo much without farther Enlargement in Answer to that Objection.

But, Sir, to detain you no longer than is needful, give me leave to present you with some Passages collected out of a Father of great Authority against the Donatific, for the farther Corroboration of what I have already said concerning the Invalidity of our Intruder's Consecrations, and for the windi-

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vindication of my self from being a Person of too rigid an Opinion; and I desire you seriously to consider them, and then judge whether the Fathers way of reasoning against the Donatists (which is the very same us'd by all the other Catholick Fathers of that Age, as well as before and since) is not as proper, sull, and strong against our Intruders, their Consecrators, and Successors, and those that join in Communion with them, as it is against the Donatists.

Optat. Milevitan. Lib. 1. & 2. adv. Permenianum, who was Successor to Majorinus in Carthage, who fet up himself against Cecilianus the true Bishop of that Sec. page 6. Quia quamvis foris fitis, tamen ex nobis exiftis. pag. 7. Si Schismaticis non licet adæquè vobis licere non debuit, apud quos origo Schismatis invenitur. pag. 11. 12. Non enim Cæcilianus exivit à Majorino avo tuo, fed Majorinus à Cæciliano: Nec Cæcilianus recessit à Cathedra Petri vel Cypriani, fed Majorinus, cujus Tu Cathedram fedes, quæ ante ipfum Majorinum originem non habebat. Sir, is not this the Case of our Sees? And may not we apply to our own Case the following Note of Albaspinaus upon this Passage? Cathedra Permeniani Originem non habebat, quia succedebat Majorino, qui Majorinus nemini fuccesseret; nam Cæcilia-

mid like privite floren de ledoat habebary is na Majarini Carlacdra neillam originem habi bat, federat Adultera, falfa, nova, fine Par ere, of per Schilma genity arringeducts bog vi 7:1 Deinde non post longum y tempus inhem ipli for & rales ad Carthaginem profacti Tradirores, conjurati bomicida Majonnum, cujus Tu Cathedram fedes, politordi nationem Caciliani ordinaverunt, Schifmi facientes The Lina erat Eccleffa antequan divideretur ab Ordinatoribus Majorini, cuine Tu hæredirariam Cathedram fedes. Wi dendum eft, quis in radice cum toro orbe manferit, quis foras exicert, quis Cathedram fe derit alteram, qua ante non fuerar, quis altare contra altare crexerit, quis ordinationen fecerit, falvo altero ordinato, quie jaceat fub fententia Johannis Apostoli, qui disis multos Antichriftos foras exituros, quia non evant, inquit, noffri; nam fi noffri effen, manfiffent nobiscum. pag. 21. Tota Beclesia Gacilianum retinuit. Plena erat Cathedra Epifcopalis; erat altare loco fuo, in quo Pacifici Episcopi retro temporis obtule runt, Cyprianus, Lucianus, &c. Sic en tum est foras, & altare contra altare erecft; & ordinatio illicitè celebrata est; & Majorinus Episcopus ordina tus est à Traditoribus. - Manifestum est ergo, exisse de Ecclesia, & Ordinatoro

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qui tradiderunt, & Majorinum qui ordinatus est. Now, Sir, I leave you to perule, what this Father has written against the Donatiffs, in comparing them to Corab and his Company, who role up against Aaron the High-Priest. page 23. 24. which is too long to transcribe. page 30. Paulo ante documus, vestros Patres suisse Schismaticos & Traditores; & Tu ipsorum hæres, nec Schismaticis nec Traditoribus parere noluisti. page 43. Intelligite vel ferò vos esse filios impios, vos esse ramos fractos ab arbore, vos este abscissos palmites à vite. page 31. Ergo hanc unam Columbam & dilectam Sponfam fuam Christus appellat; hæc apud omnes Hæretios & Schismaticos esse non potest. page 40. 41. Sed quia Parentes vestri reverti noluerunt, ipsos constat in via peccatorum sterisse. Sederunt etiam in Cathedra Pestilentiæ, quæ, ut supradiximus, seductos mittit ad mortem. Sed & dum vos Parentum errorem colentes, studiose desenditis, haredes Sceleris esse voluistis, cum filii pacis vel serò esse possetis.——Fugata recesserat pax à Patribus vestris; vos eam, sicuti à Deo mandatum est, non quæritis; quam nec ultro voluistis quærere, nec oblatam libenter accipere. Sir, these Passages I have cited out of this Father, in reference to the Donatist Succession at Carthage; and now

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now I refer you to what he lays of the fame Succession at Rome (page 35n &c.) against Spicius or whoever was than deaw ful Bilbop of that See! After the following Words, ut jam Schismaticus & perm cator effet, qui contra Singularam Cathe dram alteram collocares. He proceeds to recité the Lineal Succession of the Roman Bithops from St. Peter to Damasius and Sinicius of whom he fays, qui bodie noften el Socius. After this Lineal Recital of the Roman Bishops, he makes this challenge to the Donatists, page 37. Vestræ Carbedia vos originem reddite, qui vobis vultis Sanctam Ecclesiam vendicare: Sed & haben vos in urbe Roma partem aliquam dicitist Ramus est vestri erroris, protentus de mendacio, non de Radice Veritatis. Denique si Macrobio dicatur (which Macrobius with then or not long before the Donatift Billion of Rome) ubi illic sedeat? Nunquid potest dicere, in Cathedra Petri?——— Ergo ion stat ut fateatur Socius vester Macrobius, il ibi sedere, ubi aliquando sedit Eucolpius Si & iple Eucolpius posset interrogari, diceret se ibi sedere, ubi sedit Bonifacius Balle tanus: Denique si & ipse interrogari potto isset, diceret ubi sedit Victor Garbient sis à vestris jamdudum de Africa ad paucos erraticos missus, which Victor was the first Donatist Bishop of Rome. -- Missis est igitur

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igitur Victor. Erat ibi filins fine Patre. Tiro ine Principe of Discipulus fine Magistro Sequens fine Antecedente. To these Words of the Father let me add the following An-notations of Albafpinaus. Filius fine Patre, fine ordinatione, fine decessore, ex seiplo ibi natus: Nemini succedens, à nemine Roma ordinatus? Cæterum Episcopi parens is censetur, qui Episcopo manus imponit. Tiro sine Principe. Qui ordinantur Episcopi, Tirones & Discipuli censentur corum, à quibus ordinancur: Cum autem Victor Roma non ordinatus, sed missus fuisset ex Africa. erat Tiro & Discipulus sine Magistro. Sequens fine Antecedente. D. Cypr. I. 1. Epif. 6. Novatianus in Ecclesia non est, nec Episcopus computari potest, quia Evangelica & Apostolica Traditione contempta, nemini succedens, à seipso ordinatus est. To the ame purpose the Father repeating the Donatist Succession with a little variation writes as follows. page 40. Igitur quia Claudianus Luciano, Lucianus Macrobio, Macrobius Eucolpio, Eucolpius Bonifacio, Bonifacius Victori successisse videntur; si Victori diceretur, ubi sederit, nec ante se aliquem illic fuisse monstraret; nec Cathedram aliquam, nisi Pestilentiæ ostenderiti

Sir, you was once of Opinion, that the Case of the Donatist Intrusion, and that of ours were the same in Substance, both as to

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the Ordainers and the Ordained; and this Opinion you held till the Death of the Bishop of Norwich. I delire therefore to know upon what Ground you have altered your Opinion fince. I have shewed before that it could not be upon any Right of De volution; and if you have any other Real fon, I should be glad to know it w For Thro fels to you, I and not able to conceive, how upon the Decease of the last of the Deprived Bishops, the Intruders or their Successor could have any Right to their Sees 3 or how They or their Ordainers ceas'd to be guilty of Schifm. Nay I cannot imagine, hew lick Bishops, the Deprived Fathers had left none behind them to be a Principle of Unity to the faithful Communion which adher'd to them, or to take care of in Ha that been the Case, their Sees, as I have shewed, had been only vacant; and then it would have been the Duty of their faithful Presbyters and People to desire Bishops from any part of the Catholick Church or supplicate any Bishop of the Catholica Church to receive them into their Flocks and by Pastoral Letters from time to time to exercise their Care over them. I aid!

Before I conclude, I shall only take No-spectice, that there is one Argument against the for

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late Lay-Deprivation of our Deceased Fa-thers, of which I remind you, thouse it not fale to infift upon it to others; and that is, supposing Lay-Deprivation to be lawful, the utter want of that Authority in that Lay-Power a which pretended to deprive them: And I appeal to your ferious Confideration, whether a Succession continued from Fathers fo unjustly and invalidly Deprivid, or from the Intruders, be most Holy, most Catholick, most justifiable to Men, and most acceptable to Jesus Christ, the Bishop of our Souls and High-Priest of his Church, who can no more own Impenitent irreconcil'd Intruders and their Successfor his Vicegerents in the Church, than God the Father can Usurpers for his Ministers in the State: For their Ordinations are Acts of High Treason in the State, as well as of the highest schism in the Church; and how such a ful Succession can be justified against the Papifts, without the return of the Criminals che to the Church, and having their Orders lick allowed by the faithful Bishops of it upon their Return to it, is more than I am able ime to conceive.

This I desire you to consider with Re-No spect to the Intruders yet living, and as the for their Successors in broken Lines of Succession

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cellion in Times to come, I know not not they can be qualified for admittance at any Time hereafter into the Epileopal College of the other direct holy Succession, but by disowning the first Intruders and their in-termediate Successors, as Attivus did Asa cius, and taking their Succession ininediately from the Deprived Fathers as have shew'd he did from St. John chryfofrom. This may be effectually done, when Time ferves, by their defining or accepting from the Crown new Nominations to their Bilhopricks, which will be an early and unexceptable Way of clofing the Schifm, and for ever fecure the Church of England from all Objections, which her Advertagles can make against the Succession of her Bishops: and whosoever is truly and sincerely he Friend in either of the opposite Communions, cannot be against healing the Schism which the Revolution has made between them, by this fafe and honourable Way ctice, and cannot in any other way give better Testimony of the Sincerity of the professed Good-will to the Church. And as it will be a fafe and honourable Way to it will be the most easy and gentle to the Successors of the Intruders, who by desiring or accepting such Nominations wil

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not only oblige the Grown by owning its Rights abut focuse the Rights and Peace of the Churchy and for to doing they will have anglorious Reward from him, who purchased the Church with his Blood. hope if you thould live to fee fuch a happy Time you your felf would not be against this way of healing the Schilm; and that you may live to see that happy Time, when the Church and Crown thall both enjoys their Rights, and an End be put to Schism in the Church and Rebellion in the State, is the most hearty and devout Prayer exceptable Wayorf tolohing the Schiftedoni

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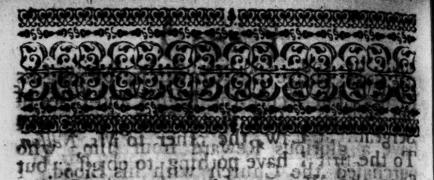
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A Letter to the Reverend Dr. George Hickes, containing Jome Objections against his Letter to Mr. Nelson.

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Reverend S I R,

Beg Pardon for prefuming to trouble ble you with a Letter from one, who is utterly unknown to you.

But the I have not the Honour to know you Perfonally, yet I think I know to much of you, as gives me Reason to hope, your Charity will not fuffer you to be Displeas'd at those, who apply themselves to you for Satisfaction in matters of to great Importance, as this is, about which I now take the Liberty to Write to you. And therefore I may well presume that my Writing may be excused by the Occasion of it.

I have had sent me by a Friend two Treatises in Manuscript, wrote (as Iwam told) told by you, concerning the Schiller thich to be the Lay Ceprivation of the o our Billions; one is a Letter wrote to a Sergeaut at Law, the other to Mr. Nelson. To the first I have nothing to object; but fince the Writing of it, there is another Question started, whether the Schism ended with the Death of the Deprined Bishops, or not? The Affirmative of which is Defended by Mr. Dodwell in his Case in View, and Cafe in Fact, and the contrary by you in your Letter to Mr. Nelson. Now tho' I cannot say Mr. Dodwell has argued Convincingly in either of his Books, but on the contrary some things in their are Evidently Weak and Unworthy of to Great a Man, yet there are fome things too in your Letter, which I want to have a little farther Cleared. And for my Satisfaction, I thought no Man fitter to have Recourse to, than the Author of the Letter it felf. But to Detain you as little as I can, and come to the Purpole:

To prove that They are still Guilty of Schisin, who were so before the Death of the Depriv'd Bishops, You say "that "you cannot conceive how Schismaticks "of any Sort can become true Catholicks," without some Act of their own, by "which they Testify their Repentance and

and thereupon return to the gumbh, without which they remain in the Guilt foof Schiffman But 10 cannot reconcile! this with what you fay afterwards it that but "Deprived Fathers profess d their Readimels to quit their perfonal Rights provided they could fecure the Dodrines. I suppose the Deprived Bishops would not have quitted their personal Rights, tinles that would have put an end to the Schille; which it would not have done, if an Ad of the Schifmaticks themselves, testifying their Repentance, was necessary. For it is not at all likely, that the Intruders would have done any thing to shew that they repented of their Schifm, any more upon the Refignation of the Depriv'd Bishops, of than they have done without its innon

My You bring the Cafe of St. Chryfostom, in favour of this Opinion, and lay, "that Attieus restored his Name to the Diptychs, and expunged Arfacius's. This (if true) I think was owning himfelf and Arfacius guilty of Schism, and taking his Succession immediately from St. Chrysoftom. But I must defire you to refer me to the Author who relates this Story sy for I have look'd into Socrates, Sozomen, and Theodoret, and I can find only the refloring St. Chrysostom's, and not the ex-

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thole Historians or with him with our

But you do not only charge the complying Bilhops with Schiller, but also with Herely, and fay, of that the Act of Lay"Deprivation was founded on the Doctrine
of Relifting and Deposing Kings!" But to me this feems not to be the Cafe be cause the Bishops were that Deprive for Refusing to refift a Lowful King, but to fubmit to an Unlawful one. So that the Act of Lay-Deprivation feems to have been founded, not on the Doctrine of Refiftance. but on that of Submission to all Powers in Possession, however desective in posses of Right. Which Doctrine (the' I confels it to be an Error) I cannot think will amount to Herefy. I object the fame to what is laid afterwards concerning the Church-Ads and Addresses to the Prince of Orange and the Princels Anne of Denmark, viz. that they were not declarative of Resistance to Lawful Kings, but of Submission to Unlawful ones.

As for the other Herefy you charge them with, namely, the Doctrine of the Validity of Lay-Deprivations. I do not know, that that was ever condemn'd by the Church as an Herefy; and I believe Mr. Dodwell was the first that call'd it by

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that Mame . Yet lif (as Mr. Podwell Cava) the Intruders and their Adherents were Hereticks, because they separated on account of their Opinions, and justified their Separation by Principles, A wonder that none of the Primitive Fathers condemn'd this fort of Schifmaticks by the Name of Hereticks, as well as Mr. Dodwell in fince it is certain, that all those who taught the Validity of Lay-Deprivations, must separate from the Rightful Bishops whenever such a Deprivation happen'd, if they would act confistently with their own Doctrine and I think, when they did separate, they were likely to justify their Separation by

Principles with short friends (Midsoules 100 The next thing you charge them with is immoral Worship; and the Accusation is just: All I doubt in this matter, is, whether this be a sufficient Cause of Sen paration. You fay indeed, " by affifting "at such Prayers you harden those in their Error, who think them good and lawful, and give them occasion to hope " and boast that they hope, in time you, " will be wholly, as well as in part theirs. If I join'd with them in the immoral Prayers, they would be past hoping to have me wholly theirs; for I should actually be so. But if I do not join in 'em, "I" know

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know not why they thould have fuch Hopes of be hardened in their Error by my Example, which I thew them by my Differe from those Prayers, that I am still as averse to them as ever.

You lay farther, by affilling at them "you bring your felf into a Temptation. "in which you have no reason to expect God should support you. If all the Prayers were unlawful, my Presence at them could proceed from nothing but mere Curiofity, and then I think it would be prefuming too much on God's Providence, and trusting too much in ones own Strength to be present at them; and a Man could not reasonably expect God should support him under the Temptation, But fince there are but two or three immoral Prayers, and all the rest are good and lawful, I cannot think the Temptation fingly a good Reafon for feparating, but that I have reafon to expect God flould support me under it, because the Duty of joining in the good. Prayers obliges me to be present at those which are not for

You say again in savour of this Opinion, "it was the common Opinion of the Cler-"gy, when the Declaration was to be "read in all Churches, that Reading was "Teaching; and so is reading these immo" ral Prayers I cannot deny thatoten ding the Prayers is teaching, and that confess is one good reason why none should read them Whut I question whether it can hinder us from bearing them read which I think we may do, provided we take care, not only that our felves may not be corrupted by them, but also that other may not think we are, and fo be led away by our Example. ple capnot be due to

Another Reason you give, why we should not be prefent at those Prayers, is, because it is not abstaining from all appearance of Evil. But the it be not, yet (supposing we should be guilty of Schism by a Separation from all the Brayers on account of thele few) it is of two Evils choosing the less or rather, choosing a suppos'd Evil to avoid defire here that fome l'arthurlargano part

As for the Example of St. Ambrofas he was himself a Bishop; but the Case feems Different, where Subjects separate from their Bishops on account of such

Prayers) by and add of gnibroos sban; Besides what I have here Objected with Relation to the Prayers, I would willingly have an Answer to the 5th and 6th Sections of Mr. Dodmell's further Prospect of the Case in Viere, from page 19. to page 36. where he puts some Cases which seem

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they would a steparation and yet unless they would a steparation are sensed at a steparation why noted bloom why noted bloom why noted bloom

Mou prooted to examine Mr. Nelfon's Reafon for going to the Churches, which is, because our Obedience is due to the other Bishops of fine the Death of the last of our Deprived Fathers In Answer to this, you fay, "the Obedience of the People cannot be due to Bishops, who overs "thwart the Local Customs and Constitu-" tions of the Places, where they Pretend " to be Bishops But I am utterly Unacquainted with the Gustoms and Constitutions of the English Church, and confer quently can't know which of them were thwarted by the Elections and Confecrations of the Intruding Bishops; and therefore Io defire here that some Particulars may be nam'd. However, supposing them cross'd, you think that a good Reason for disowning Bishops so made, and say "St. Cyprian calls "the Ordination of a Bithop Regularly made according to the receiv'd Custom " of the Church, Ordinationem Justam & "Legitimam, and that by consequence, " all Ordinations, made contrary to the "Cultoms and Constitutions of any "Church, must be Unlawful and Unjust. This, I confess, is true, if by it be meant only

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only that it is Unlawful and Unjust to to make Bishops after this manner; but may it not be Question'd, whether it can hinder the Validity of those Ordinations after they are made? For I think, in some Cases, Quod fleri non Debuit, factum Valer.

But the they were regularly made, you fay, " you could not close into one Communion with them, till they had ac-" knowledg'd their Schifm; and the Coun-" cil of Nice requir'd Repentance of the " Novatians, before they would receive " them; and the Church of Africa regulid " Repentance of the Donatifts, even when " they pleaded Necessity for condescend-" ing fo much to them. This, I think, would come up to our Cafe, if our Bishops were prov'd guilty of Herely. (For I think the Donatifts and Novatians were Hereticks as well as Schismaticks.) But if our Bishops are not so, I do not see how it can belong to us. OF DESCRIPTION AND ADMINISTRATION OF

The Objections of your having no Bishops, the want of Notification, Publick
Registries, &c. I must confess, seem to
me very Trissing. And I cannot deny
(what you say in Answer to another Objection) that our Church has in Effect condemn'd the Doctrine of Resistance as an Heresy; all I think wanting here, is, that

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our Bishops be proved Maintainers of that

The rest of your Letter is out of my Sphere, as containing several Cases in Law, which I do not understand. But I must consels, that if the Right in those Cases does not belong to the second Possessor by Law after the Death of the first, as in your Letter you take it for granted it does not; then Mr. Dodwell's Argument of Right by Possessor, and of God's dealing with Men as they deal with one another, must of Necessary fall to the Ground.

These, Sir, are my Objections to your Letter. I believe some of them proceed from the Weakness of my Reason; others stom my Ignorance in Ecclesiastical Affairs. I say nothing of the Severity of your Doctrine, the smallness of your Number, or the Persecuted Condition you are in; for these are in Reality no Objections, or at least such as proceed not from Reason, but Fear or Interest. I assure you they are such as shall have no Force with me, if you do but give me a Satisfactory Answer to those I have here made. Which when you do, you will lay the greatest Obligation on.

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Your most faithful Humble Servant.
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September 10th 1715

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Jour Letter did not reach London till the I 3d of this Month; and when I had read it to the Person to whom it was directed he presently faid his Weakness would not permit, him to answer it, but immediately order'd me to set about that Now tho' I must confess, that he has employed a Person, who is by no means fit for the Purpose wet being assisted by some of his kind Hints and Instructions, and encourag'd by your truly Christian Ingenuity and Impartiality on the one hand, and by the Truth and Justice of the Caule I defend on the other: These Considerations give me ground to hope, that I may possibly remove the Scruples you lie under at prefent, answer the Objections you make against the Letter to Mr. Nelson, and thereby fatisfy you of the Lawfulness of our Communion and the Unlawfulness of the other.

Your first Objection is, that the Author

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of the Letter is guilty of a Contradiction, because he says " that Schismaticks cannot " become rive Carholicks without some Act " of their own, by which they tellify " their Repentance; and yet he afterwards declares, that our Depriv'd Fathers pro-" fess'd their Readinoss to quit their Rer-" fonal Rights, provided they could fe-" cure the Doctrines. Thefe two Sentences you think are contrary one to the other ; and you give this Reafon for it; " because it is not at all likely that the " Intruders would have done any thing to fliew that they repented of their "Schift any more upon the Refigna-" tion of the Depriv'd Bishops, than they " have done without in To this Papiwer, that I think the Author of the Letter does not at ally contradict himfelf; for the he fays the Depriv'd Bishops would have quitted their Personal Rights, yet not without this Condition, provided they could fecure the Doctrines. Now the Doctrines could be fecur'd no way, but by the Schill matical Bishops declaring against the Errors which are contrary to those Doctrines and if they would have done that; is would plainly have been an Act of their own, by which they would have testify'd their Repentance: For how could they declare U 2

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clare) against Tand | condemn the Dodrines of Refishance and Lay Deprivation, without therebyo owning themselves Schismaticke? and confequently they must have taken their Succession from the Depriv'd Bishops after if the Intrudets had own'd that our Bishops were involidly Deprived, they house have confess'd that theinfelves were invalidly Elen Eled and Confectated into their Sees. Now if the Schifmatical Bishops would have done this mif they would have condemn'd the Doctrines of Refistance and Lay Deprivation (by which they would have confessed that they had been guilty of Schifm, and likewife would have done fomething to testify their Repentance) I say, if they would have feour'd the Doctrines of Passive Obedience and the Independency of the Church in this manner; then the Depriv'd Bishops would have quitted their Personal Rights 12ther than have continued the Schifm, they would have ceded from the Lawful Title they bad to their Bishopricks, in thort they would have parted with all they had in this World to heal the Rent that was made in the Body of Christ, But fince, as you fay, " it is likely that the Intruders " would not do any thing to shew, that " they repented of their Schism upon the "Relignation of the Depriv'd Bishops; for

for that very Reafond our Holy Fathers thought in their Duty to continue their Claims montheir Sees whithey look'd upon themfelves oblig'd in Confeience to keep up the Catholick Communion in Opposition to the other, because the Schismatical Bishops would do nothing to testify their Repentance, because they would not secure the Doctrines of Non-Relistance and the Independency of the Church. So that the Author of the Letter instead of contradicting himfelf, only expresses the same thington different Words: For when the fays, 'that our Depriv'd Fathers would " have quitted their Personal Rights, upro-" vided they could fecure the Doctrines; it is the fame thing as if he had faid, "provided the Schismaticks would have "done some Act of their own to testify " their Repentance: And had he imagin'd that he should have been understood in any other Sense, he would have express'd it thus, as he intends to alter it, " provided. " the Intruders would have given Security " for the Doctrines. I do the Man Man

Your next Paragraph is concerning Atticus's restoring St. Chrysostom's Name to the Diptychs and expunging that of Arsacius. You say you have look'd into Socrates, Sozomen, and Theodoret, and cannot find

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any mention made of the latter tho there is of the former, and therefore you defire to be referr'd to the Author who relates this Story. As to this Matter, I hope it will appear plainly both from the Reafon of the thing and from good Testimony, that Arfacius's Name was expung'd as well as Sr. Chrysoftom's reftor'd. The Evidence we have is a Pallage out of Cyril of Alexandria's Answer to Atticus's Letter, which he fent Oril to excase himself for having razed Arfacius our of the Catalogue of Bifhops and for having put in St. Chryfoftom. Cyril's Answer may be found both in his Works and in Nicephori Callifti Ecclefiaft, Histor. Lib. xiv. cap. 27. That part of it which relates to our purpose, is as follows. Κέλδοσον το καταλό. Jube ex Episcoporum ys The Thousaw Bey nomenclatura Joannis produïa d'Iwarre web- nomen eximi. Namh ongoeiav. e os cish & parvi id facimus o TETO Dogoispedo, pul dicimus, non afferm λυπάτω τ της δίπος dolorem Apostolorum Non zeen o werdoms choro fudas proditor, autois. Culnatatatio- in eodem cum illis who. Hopeephins 3 ordine cenfus: Jude f 18da weomzoeias, autem nomine in eowe λοιπον ήμεν ο Mat- rum numerum relato, Dias ye neive); ei roi- quo deinde loco Matvue estels & Mar Han thias nobis poneture EK.

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EKBAΛΩΝ, είγεα- Quum igitur nemo ψοι τ΄ Ιέβαν το τ΄ Ματτελία Ε JEC ΓΟ Αποςάλων γορώ, μίνε- Αροβοίονυμη choro τιπω κὸ (ωζέων αθανώ- απη alcriplerit, ma-λώ, μζ τ τ αοιδήμε neut & fervetur, bos-μνήμης Νεκταθίον, δεθ- τον, post celebris menegs ο τε πευδυφήμε moria Neclarium, se-Αρσακία βαθμός.

τυπάνε laudatissimi Ar-

facii gradus.

Cyril of Alexandria was St. Chryfoftom's utter Enemy: You fee he here compares him to Judas. And I hope when you have read this Pallage and reflected upon it, you will no longer question the Truth of Arfacius's Name being expung'd; especially when you confider how inconfiftent it is in the Nature of the thing, that two Bishops who claim a Title to the same See at the same time, should notwithstanding be both enrolled in the Church Register as Bishops of that See. I doubt not but this was the Reason, that Socrates, Sozomen, and Theodoret did not mention the expunging of Arfacius's Name, as well as the restoring of St. Chrysostom's; because they thought the former was included in the latter. They did not conceive, how any Person could own the one and doubt of the other. Besides, the Bishops us'd to be commemorated at the Altar in the fame

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fame Order as, they were placed in the Church-Diptychs and if Arfactuals Name had not been expung'd when St. Chefe. from's was reftord, they must both have been commemorated at the Altaniat like fame rime, which would have been the greatest mocking of God. In a word, you fee by the Passage cited above, that Guil begs of Actions that Arfacius may be in the next place to Nestarius the Predecolfor of St. Chrysoftom, whose Name by consequence must be left out, according to G ril's destre in the first Sentence of the aforesaid Quotation: If then it was nepelfary St. Chryfostom's Name should be expung'd, that Arfacius's might be enrolled; we have all imaginable Reason to believe that Arfaciue's was likewife expung'd, when St. Chrysoftom's was reftor'd. I redianw.

Before I quit this Article of St. Chryfofrom, I cannot but desire you to consider
how applicable this Case is to ours! Here
was a Schism in the Church, occasion'd by
two Bishops pretending to the same See,
one of them having been unjustly and invalidly Depriv'd. All the Catholick
Church, except the Alexandrian Faction,
was of the side of St. Chrysostom the Depriv'd Bishop, and would never communicate with Arsacius and Atticus the Intruders
during

during St. Chryfofiand's Life; and when he died the Churchidid not think that Actident put an End to the Schiffed or made the Intruder a Lawfol Bithopor No. The fill refus deto-dwn and communicate with Atticus the Schifmanick to till be had done Comethings to testify bis Repentance, Atillshe had expung'd Arfacius's Name and reftor'd St. Chryfastom's, thereby owning himself an Ufurpen till he took his Succession immediately from St. Chryfoftom, whom he acknowledged to have been the Rightful Bishop by replacing his Name in the Diptychs of the Church This Inflance is fo glorious a Vindication of our Practice. that citie is with the greatest & Earnefines I beg of you to confider it feriously again and again; and then I leave you to judge, whether in the present Controversy we do not follow the Example of the Primitive Church in refufing to join with the other Communion; for if those who adher'd to St. Chrysoftom were in the right, I cannot imagine how we can be in the ewrong. In social horizon another account

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The next Point I am to examine is that of Herely; for we accuse the Complying Bishops of being Hereticks as well as Schismaticks, and you think the Charge cannot be provid. But upon supposition

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that it cannot, I think we lie under Obligation enough not to communicate with them upon the account of their Schilm. However let us fee what we can fay as to their Herefy, We charge them with main taining two Heretical Doctrines, Refiftance and the Validity of Lay Deprivations; the first you grant to be an Herely, but you think the last is not so ; you defire that the Complying Bishops may be prov'd Main rainers of the former, and you do not demy but they are of the latter : So that I conceive I that make the Charge of Herefy good against them, if I can shew either that they are Maintainers of Refistance, or that the Doctrine of the Valldity of Lay-Deprivation is an Herefy.

And as to Relistance, give me leave to observe, 1/1, That all the Bishops and Clergy of the Revolution Church, by their perjurious Oaths and Abjurations, and several other ways, do actually resist and rebel against that Person, who is really and truly the only Lawful Sovereign of these Kingdoms; and by their Prayers and Sermons they teach the People to rebel against him as they do themselves. But because you will say perhaps, that they do all this under the notion of Loyalty to the Usurper as their Rightful King, I observe, 2/1, That

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great humber of their Bithops and Priens teach the Doctrine of Relifance in express Terms without Cenfure, and you your felf will own that they are Hereticks. But fill you will urge that fome of the Schife matical Bishops preach up the Doctrine of Pallive Obedience ; in order therefore to obviate this and all other Objections, 1 observe, 3 by That all of them by their Rebellious Prayers do really and effectually teach the Lawfulness of Resisting the Rightful King, allete him be who he will, without applying it to any particular Perfon. This I shall endeavour to prove, which if I do, I believe you will no longer dispute, whether the Revolution Church maintains the Herely of Relistance or no.

You know it was the common Opinion of the Clergy in King James II's time, that reading the Declaration was teaching; and you your felf grant that reading the unlawful immoral Prayers is teaching. This being premis'd, I pray you to confider, that the Revolution Church offers up this Sentence to God in her Office for the 5th of November: We blefs Thee for giving His late Majesty (that is, the Prince of Orange) a safe Arrival here, and for making all Opposition sall before him till be became our King and Governor. That is in short, we bless

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blefa God for prospering your Resistance to gainst our leawful King and for idescating his Arms and Attempts Now in it in possible to think, that any Church would give God Thanks for an unlawful Action without supposing or attileast pretending that Fact to be Rightonis and no Sin. 20 This Sentence therefore is as plain a Declarati and Teaching of the Lawfulness of Ref-Stance as can be youthis is the Publick Ad of the Revolution Church, and willight ever remain as an indelible Monumenting that Communion's maintaining the Hereical Doctrine of Refiftance. But this is not all I have to infift upon, tho' it is enough for if the daily Rebellious Prayers be in terpreted confidently with this Thankigi ving, they will be found to teach the fame thing really and effectually, which the Office for the 5th of November teaches in express Terms; because these Prayers and offer'd up to God not only barely for an Usurper, but for an Usurper as a Lawful King, whose Title is founded upon the Dectrine of Resistance, who himself claims by no other Pretence, and whose pretended Right has been grounded by the Revol lution Church and State upon that Dodrine and nothing elfe. To shew this, let me defire you to consider the Beginning aldid and

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and Progress of othe Revolution. Rememben, that the Prince of Orange invaded this Kingdom Awith an armed Force that greatwPart of the People joind with him and refilted him whom they dwned to be their Lawful Sovereign, and by that Refiltance drove the King out of the King domes that the Convention met and declar'd that Reliftance to be lawful, because they presended the King had broken the original Contract withat thereupon they de clar'd him to be no longer King, and gave the Crown to the Invader Now He, his Successors, and their pretended Parliaments have over and over justified and confirm'd all these Proceedings : And the Revolution Church thas plainly declared the Lawful. nels of them by returning God Thanks for prospering them. The Case therefore being thus, let me all you fericulty, whe ther any Bishop or Priest who in a publick Capacity prays for thefe Usurpers as Lawful Kings, must not be suppos'd to declare and teach the Lawfulness of Refistance, at the same time that he afferts them to be Rightful Sovereigns of thefe Kingdoms? I am fure he multif his Actions be interpreted according to common Sense, Reason, and Equity, according to the Laws and Commands of that State of which he calls

calls himfelt a Subject, or according to the Doctrine and Worthip of that Churchard which he Is Biftop or Priefto I favoil the daily Brayers be interpreted agreeably with all thefeathings, or confidently with the Thankigiving in the Office for the oth of November, it is plain that the Billion and Priefts of the Revolution Church de really and effectually maintain and touch the Lawfulness of Refistance every day, as well as once whear in express Terms tho; after all, that is enough for my pur pole . For he who teaches and practiles Herefy ondehabilear; is as amuch a Heretick as if he did it every Day. The over ne juhave faidt all this to flew, that the Revolution Church maintains the Doctrine of Relistance; tho' if only some of their Bishops and Priess taught that dampable Herefy, wet we must not communicate with them or with any who adhere to and join with them. For fuch is the direful Confequence of Schifm and Herefy, and of fo contagious a mature are those two Sins that when a Bishop is tainted, all the Fleck, that is, all who communicate with him. are infected likewife. And I believe there is no one who is acquainted withit Be clefiaftical Matters, or who has any Ne tion or Idea of Communion or of the Church

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as a Society, but must acknowledge, that whoever joins and communicates with an Heretical or Schifmatical Bishop, does there by involve himself in the Gaile of these Sins, and becomes a Heretick or Schiffmatick himself a According to this fundal mental Catholick Principle Therefore, all the Bishops and Priests of the Revolution Church are not only Schismaticks but His reticks ; fome of them for preaching Here ly, and the celt for communicating with them. In short, when we consider, that great Number of them without Cention teach the Dodrine of Resistance in express Terms; that all of them do really and effectually teach the fame damnable Here ly, by their unlawful immorald Rebellions Heretical Brayers; that they not only pray in that wicked manner themselves as pril vate Persons, but as National Bishops and Priests in their publick Sacerdotal Chau racter s that they incorporate these Prayer ers into their Liturgy, and impose them upon all the Members of their Commun minn : I fay, lowhen we confiden all thefe things, we cannot but take the Revolution Church to be Heretical as well as Schife marical, and we can no longer doubt that the Bishops of that Communion maintain! the Doctrine of Reliftance which (your fay) Ctrines

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in this matter, for you grant that Refl. france is an Herefy, and that our Church has in effect condemn'd it as such.

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The Doctrine of the Validity of Lay. Deprivations is the other Herely of which we accuse the Complying Bishops; and this you do not deny but they maintain; for their Orders, their Succession, and all their Administrations are founded upon it : But you cannot think that this Doctrine is an Herefy, because the Church has never condemn'd it as fuch. I answer, that a falle and dangerous Doctrine is not an Herefy. because it is condemn'd by the Church; but on the contrary it is condemn'd by the Church, because it is an Herefy: And therefore there are many Herefies, which the Church has never condemn'd as fuch. The Quakers are Herericks in denying the two Sacraments, and yet the Church has never condemn'd that Doctrine as an Herefy. Many more Instances of the like Nature may be given; but I shall endeavour to shew, that the Doctrine of the Validity of Lay-Deprivations is an Herefy, tho the Church has never condemn'd it as fuch; and in order to that, let us state the Na ture, Meaning, and several Sorts of Herefy. Now there are fome Heretical Do-Arines

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drines of fo fatal and deltrudive a Natur that the Belief alone of them is damable as the Arian and leveral other Herefies Thefe are Speculative mas being contrast to the Credenda of Religion ; they are repugnant and defirective to the Effectials of Christianity las a Sed, which teaches and profestes such and such Doctrines and I grant you, that the Validity of Lay Deprivations is not an Herefy of this Bort. But there are other false and dangerous Doctrines, which may be believed, and yet the Belief alone of them not be damnable till they are put in Practice : Thefe we call Practical Herefies as being contrary to the Agenda of Religion; they are repugnant and defiructive to the Effential Constitutions and Rights of Christianity as a Society founded independently of Seconds lar Powers by its Saviour Jefus Griff and I do affirmy that the Doctrine of the Validity of Lay-Deprivations is an Herely of this latter Sort. For, can any Dectrine be more contrary to the Constitution of the Church as a Society than this? Does it not allow a Nero or a Julian utterly to destroy the Church, and thereby to fruit strate our Shviour's Promise, that it should continue to the End of the World? In Mort; if that Doctrine be an Herely, which come dangers

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dangers and overthrows not only the Wellbeing, but even the very Being of the Church; then this Tenet of the Validity of Lay-Deprivations is an Herefy, and a most abominable one; because it allows the Children to relift and depose their Father, the Subjects their Sovereign, and the Flock their Shepherd. But you fay, it that Mr. "Dodwell was the first that call'd it by that " Name; and you wonder, that none of the " Primitive Fathers condemn'd this Sort of Schismaticks by the Name of Hereticks, " as well as Mr. Dodwell; fince (you fay) "it is certain, that all those that taught " the Validity of Lay-Deprivations, must " separate from the Rightful Bishops when-"ever fuch a Deprivation happen'd, &c. To all this I reply, that this Doctrine was utterly unknown to the Primitive Church. Bishops were sometimes banish'd and sent to work in the Mines by the Emperors, who inflicted all Sorts of Temporal Punishments upon them; but I believe there never was any Instance in the Ancient Church of a meer Lay-Power's pretending to Deprive a Bishop, to dissolve the Union betwixt him and his Flock, and to place another Spiritual Governor over his Subjects. The Primitive Fathers therefore had no Occasion to condemn this Doctrine of the Validity of Lay-Depri(304)

Deprivations, as not being Publish'd in their Days: And indeed it is no more wonder that they never branded that with the Name of Herefy, than it is that they did not condemn the Heretical Doctrines of the Church of Rome as such; and if you will grant the Popish Doctrines to be Hereses, tho' not called so by the Primitive Fathers, why may not the Doctrine in dispute be a Heresy too, notwithstanding the Silence of the Ancient Church?

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Thus have I endeavour'd to make good the Charge of Herefy against the Complying Bishops in two Points: If I have prov'd either of them, it is enough for my purpose 3 for he who maintains one Heretical Doctrine, is as much an Heretick as he who maintains twenty. I have therefore nothing more to say as to this Article, but leave you to judge whether my Arguments are Substantial and will stand the Test or no.

I come now to the third Point we charge upon the other Communion, which is immoral Worship; and you grant the Accusation is just, all you doubt in this matter is whether it be a sufficient Cause of Separation. But put the Case that the other Communion was not guilty of immoral Worship; or supposing that not to be a sufficient Reason for Separation, I do not see it will do

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our Cause much harm; for Schism and Herefy are two very good Reasons, without this Plea of immoral Worship, why we should not join with the other Communion. However let us examine what you urge against the Arguments, which the Author of the Letter to Mr. Nelson uses to prove, that we ought not to be present at any Congregations where these unrighteous Prayers are read. His chief Reason is, because there ought to be a Unity and Harmony in all Divine Worship, and that where Congregations are divided God will not hear their Petitions, but that all the Offices are polluted by those abominable Prayers: For this he brings very fubstantial Reasons and quotes good Authorities; and I do not fee you have made any. Objection against this his Argument; you only endeavour to excufe yourfelf by alledging, that you will shew your publick Dissent to these unlawful Prayers, and fochope you shall thereby not fet a bad but a good Example to others. But this Excuse will not serve, if the Arguments mention'd above are true: For if God will not hear the Prayers of divided Congregations, nay if their Worship is an Abomination to him, as the Author of the Letter afferts and endeavours to prove, and against whose chief Arguments you have made

made no manner of Objection; then nothing can jultify your being present at such Congregations. And therefore unless you can overthrow the force of the Argument taken from the Unity and Harmony that ought to accompany all Publick Devotions, which Argument is supported by many Authorities from several of the Fathers; I hope you yourself will grant, that your Excuse of differenting from the unlawful Prayers must fall to the Ground.

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You say, that there are but two or three Immoral Prayers; but what think you of the following Expressions in the Liturgy? "O Christ, hear us: Favourably with "mercy hear our Prayers: Graciously hear us, O Christ; graciously hear us, O "Lord Christ. These and some other Expressions I could name, refer I think to the whole Service, to every particular Petition which is put up to God, and consequently they include the unlawful Prayers among the rest.

You urge against the Example of St. Ambrose, "that he was a Bishop, but you "think the Case different where Subjects "separate from their Bishops on account of Immoral Prayers. To which I answer, that I believe there is no Case which obliges a Bishop to separate from any Communion,

munion, but what obliges their Subjects to do so too, even in case their Bishop did not: For why should the Bishop separate. but because the Communion is unlawful? And if so, I think no Lay-Man ought to joyn in that Communion. So that I believe it will not be easy to produce any Reason to justify St. Ambrose's Separation, but what will vindicate ours.

As to your Defire of an Answer to part of Mr. Dodwell's Book, it would cost some Time and Pains to do it particularly. And I think it the less necessary, because the Cases Mr. Dodwell brings are not applicable to us, who do not separate purely upon account of the Prayers. - Besides, if the Argument that it is unlawful to be present at divided Congregations, where the People are not all of one mind, be good; all that Mr. Dodwell urges, must consequently be of no force. However if you infift upon an Answer, and cannot be satisfied without, you shall not want it.

I have done with this Subject of the Prayers, when I have recommended one thing more to your Confideration; and that is, that these unlawful Prayers are impos'd upon you as Terms of Communion. You know very well, that the Members of any Church are oblig'd to obey ALL the Laws

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and Constitutions of that Church ; for if it commands a wicked thing, you are no longer to be a Member of it. This the Writers of the Church of England always granted to the Diffenters: They owned, if the Diffenters could flew that the Church impos'd upon them any unlawful Terms of Communion, or if they could prove that any of our Prayers were unrighteous and not fit to be offer'd to God; they then confess'd, that the Diffenters Separation was Lawful and no Schifm: For they acknowledged (and therein I believe you will agree both with them and me, for I never heard of any Body who denied or disputed it) that an unlawful Imposition is a sufficient ground for Separation. Now it is plainly the Church of England's Intention, that all her Members should be of one Mind in their Publick Devotions. This appears from her addressing to God in this manner, O God who art the Author of Peace and Lover of Concord; and from the Prayer of St. Chryfostom, with which she concludes her Morning and Evening Services: " Almighty " God, who hast given us grace at this " time with one accord to make our com-" mon Supplications to thee, &c. Befides, we are oblig'd both by Rubrick and Canon to fay Amen to all the Prayers. The Ru-

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brick, which is next after the Absolution in Morning Prayer, declares " that the Peo-" ple at the end of that and of all other Pray. ers, shall say Amen. And this is confirm'd by the 18th Canon of the Church of England, which Orders " that all People " Thall make such Answers to the Publick "Prayers, as are appointed in the Book of " Common Prayer. The same Canon likewife commands, " that all manner of Per-" fons present at Church shall reverently s kneel upon their Knees, when the general " Confession, Litany, and other Prayers " are read. Now the' the Schismatical Communion is not the true Catholick Church of England, yet it pretends to be fo, and accordingly governs by the same Rubrick and Canons. You see therefore, that if you continue a Member of the other Communion, you are oblig'd by the Laws and Constitutions of it, both to kneel and to fay Amen to all the Prayers, unlawful as well as lawful; and when the wicked Petitions in the Litany are read, you must say upon your knees, "We befeech thee to hear us, good Lord. But fince you cannot do this and confess it is abominable, the confequence is, that the Schismatical Church imposes upon you unlawful Terms of Communion; and therefore you may in reason, nay you ought in conscience to separate from You You now see the three great Impediments which hinder us from joining with the Revolution Church of England, Schism, Heresy, and unrighteous Devotions. We charge that Communion with being (like the Church of Rome) corrupt in its Doctrine, Worship, and Ministry. If they are guilty of one of them, it is enough; the I am willing to think I have prov'd them guilty of all three.

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The Author of the Letter to Mr. Nelson having afferted, "that the Obedience of the "People cannot be due to Bishops, who over-"thwart the local Customs and Constitutions " of the Places where they pretend to be Bi-" shops; you defire to know what Customs and Conftitutions of the English Church (which you fay you are utterly unacquainted with) were overthwarted by the Elections and Confectations of the Intruders. I answer, that feveral Churches at the fame time and the fame Church at several times have had different ways and manners of electing their Bishops. But the Constitution of the English Church, when the Intruders were elected, was, that when any See became vacant, the Dean and Chapter of the Diocese should elect the Person nominated or recommended to them by the King, and that Perfon fo elected was to be confecrated by the Metropolitan and College of Bishops; for tho there are but three or four Bishops requir'd

to affift the Metropolitan at a Confecration. yet those three or four represent the whole College, according to the Rule in Law tres faciunt Collegium. I do not fay this way and manner of electing a Bishop is to be approv'd; I rather think it should be lamented, as an Imposition and Tyranny exercis'd by the State over the Church of England; however this has really been her Constitution ever fince the Time of King Henry VIII. Now all these Customs were overthwarted by the Elections and Confecrations of the Intruders; for none of the Deprived Bishops Sees were really vacant, no Person was nominated to them by the King; nor were the Intruders confecrated by the Metropolitan, but without, nay against his Consent, tho' he was still living and their Lawful Primate. As a Consequence of this, we think that the Elections and Confecrations of the Intruders were utterly invalid as to any Spiritual Purpofes; and that because S. Cyprian calls the Ordination of a Bishop regularly made according to the receiv'd Custom of the Church, Ordinationem justam & legitimam; and therefore all Ordinations made contrary to and in Violation of the Customs and Constitutions of any Church, must be unlawful and unjust. This you confess is true, but you question whether that will hinder the Validity of them; for you fay, in some Cases quod fieri non debuit fa-Etum Sum valet. It is true this Rule does hold good in those Cases, where the Circumstances only of Things are faulty; as if a Marriage is solemniz'd not between the Hours of Eight and Twelve as it ought to be. there guod fieri non debuit factum valet. But that Rule fails in those Cases, where the very Substances and Essences of moral Actions are defective or vicious: For, "Quod ini-" tio vitiosum est, non potest tractu tempo-" ris convalescere. Non firmatur tractu tem-"poris, quod ab initio jure non subfistit. Il-" lud fingulariter notandum, quòd res quæ " ab initio vitiofa fuit, tractu temporis robur " fumat; fi impedimentum ceffet, & noba " caula superveniat quæ actum confirmet. Vide Bronchorsti Comment. in Reg. Juris pag. 106. Let this be applied to the Intruders Elections and Confecrations, and then I think your Rule is of no Service, because in their Case there is an inherent essential Deficiency in the things themselves: That is, their Elections and Confecrations are of no Force as to any Spiritual Purposes; nor can they by virtue of them perform any Episcopal Act, till (as Bronchorst observes) the Impediment ceases, and some new Cause intervenes to supply the former Defect. And what is necessary to be done in those Cases, must be left to the Judgment of the Church. But to shew you, that St. Cyprian thought that

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that all Ordinations made contrary to the received Cultom of the Church were month as to Spiritual Purpoles, as well as unlawful and unjust, and that we ought not to communicate with Bishops so elected and confecrated; give me leave to prefent you with the following Passages out of that Holy Father. Cypr. Epift. 44. Edit. Oxon. " Vene-" runt ad nos missi à Novatiano Maximus "Presbyter & Augendus Diaconus & Ma-" cheus quidam & Longinus. Sed cum No-" vatianum Episcopum factum comperisse-" mus, illicita & contra Ecclesiam Catbolia cam facta Ordinationis pravitate commoti, " à Communicatione cos nostrà statim cohi-" bendos effe censuimus. Afterwards in the same Epistle he says: "Et agnoscant & in-" telligant, Episcopo semel facto, & Colle-" garum ac plebis testimonio & judicio com-" probato, alium conftitui nullo modo posse. Epift. 46. " Gravat enim me atque contri-"ftat, & intolerabilis perculfi & penè pro-" strati pectoris mœstitia perstringit; cum " vos illie comperissem, contra Ecclesiasticam " Dispositionem, contra Evangelicam Legem, " contra Institutionis Catholica unitatem, alium " Episcopum fieri consensisse; id est, quod " nec fas est nec licet fieri, Ecclesiam aliam " constitui, &c. I could bring a great number of Testimonies from St. Cyprian; but if I should produce them all, I must tranpresent; however if you are not fatisfied already. I dare say St. Cyprians Epistles will perfectly convince you that you must not communicate with a Bishop, whose Or-

dination is unlessful and unjust

But supposing the Intruders regularly ordained, yet we cannot close into one Communion with them, till they have acknowledg'd their Schifm; because the Primitive Church would not receive the Novatians and Danatists, till they repented. To this you answer, that the Novatians and Donatifts were Hereticks as well as Schismaticks; and therefore you cannot fee how their Cales are applicable to the present Controversy, unless the Complying Bishops are Elereticks took reply, you will grant the Cases to be exactly parallel, if I have providehat the Complying Bishops are guilty of Herely, as I hope I have; but if you think I have not yet the Examples of the Novatians and Do natists deserve Consideration; for the the Church requir'd they should repent of their Herely, yet not of that alone, but of their Schism too; and no doubt they would nover have been received, if they had condemn'd the one, and not acknowledged the other. And that those, who are Schismaticks only and not Hereticks, must not be communicated with till they have repented,

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ed, appears plainly from the Inflance of St John Chrysoftom and Atticus; who was no Heretick, and yet the Catholicks would ne. ver communicate with him till he had acknowledg'd his Schism. This is confirm'd by a great many Passages in St. Cyprian's Epistles, among which I shall recite a few. Cypr. Epift. 44. Edit. Oxon. "Proinde fi pa-" cifice fibi ac fideliter consulunt, si se affer-" tores Evangelii Chrifti effe confitentur, prius ad Ecclesiam revertantur. Epist. 46. Quod quæso ut, in vobis saltem, illicitum "illud fraternitatis nostræ discidium non " perseveret, sed & Confessionis vestræ & divinæ Traditionis memores, ad matrem " revertamini unde prodishis. Afterwards in the same Epistle he says: "Nam cum unanimitas & concordia nostra scindi om-"nino non debeat, quia nos Ecclesia dereli-& Eta foras exire & ad vos venire non postu-" mus, ut ves magis ad Ecclesiam matrem & "ad nostram fraternitatem revertamini, qui-"bus possumus hortamentis petimus & rogamus. Epist. 68. "Et cum ad nos in " Africam legatos misisset Novatianus, optans " ad Communicationem nostram admitti, hinc " à concilio plurimorum facerdotum, qui oræsentes eramus, sententiam retulerit; se " foris esse cœpisse, nec posse à quoquam "nostrûm sibi communicari, qui Episcopo " Cornelio in Catholica Ecclesia de Dei ju-" dicie 60

"dicio & cleri ac plebis suffragio ordinato, "profanum altare erigere, & adulteram ca"thedram collocare, & sacrilega contra verum
"sacerdotem sacriscia offerre tentaverit. Pro"inde si respissere & ad same mentis consi"lium redire vellet, ageret panitentiam & ad Ecclesiam supplex rediret. These Testimonies relate to Schism abstracted from Heresy and they agree with the Nature of the the thing: For a Schismatick is out of the Church, and we cannot communicate with him while he is so; and how can he be otherwise, till he returns into the Church? And how can he do that, unless he acknowledges his Schism?

As for the Cases of Law, which your Modesty says you do not understand, as being out of your Sphere; they are as much Cases of Natural Right and Justice, as they are of Law: And the Author of them took this Principle for granted, "that the second Possifestor after the Death of the sirst had no "Right, as being not secundus but nuclus, because there was no occasion to prove it: It is an indisputable Principle, and he did not suppose any body would contradict it. You may judge of the rest by the Case of

the Husband and Wife.

I have now finish'd my Answer to all the Particulars of your Letter, and am sensible how much better it would have been done had

had another Hand been employed; however fuch as it is I offer it to you, wishing and praying it may give you fatisfaction; and I am the more inclin'd and encourag'd to hope it will, because there is no occasion to de. fire you to judge impartially: For, God be praised, you have already laid aside all Arguments, which may proceed from Fear or Interest; and knowing that they ought to have no effect upon the Truth it felf, and therefore resolving not to be byass'd by them, you have like a true Christian thrown them quite out of the Controversy. This is for traordinary and Praise-worthy, that I cannot but both wonder at the Ravity, and admire the Goodness of your pious Resolution. Indeed most People are generally too apt to be guided as their Fear or Interest leads their but fince you have happily prevented my faving any thing upon those Subjects, I have nothing left to do, but heartily to befrech Almighty God to grant my Letter the defired Effect, that you may be brought into the right way, for which End alone this Answer is intended, and with which View it is fincerely written by,

SIR.

Pour most faithful bumble Servant.

The DECLARATION of the Right Reverend Father in God, John, late Lord Bishop of Chichester, upon his Death-

Eing called by a fick (and I think a dying) Bed, and the good Hand of God upon me in it, to take the last and best Viaticum, the Sacrament of my Dear Lord's Body and Blood, I take my felf obliged to make this fhort Recognition and Confession. That whereas I was baptized in the Religion of the Church of England, and fuck'd it in with my Milk, I have constantly adher'd to it thro' the whole Course of my Life; and now, if to be the Will of God, shall die in it; and had refolv'd, thro' God's Grace affifting me, to have died for the at a Stake. And whereas that Religion of the Church of England taught me the Doctrine of Non-Resistance and Passive Obedience, which I have accordingly inculcated upon others, and which I took to be the distinguishing Charafter of the Church of England; I adhere

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no less firmly and stedfastly to that and in consequence of it have incurred a Superficient from the Exercise of my Office, and expected a Deprivation. I find in so doing much inward Satisfaction; and If the Oath had been tender'd at the Peril of my Life, I could only have obey'd by Suffering.

thren to bear Witness of this upon occasion, and to believe it as the Words of a dying Man, and who is now engaged in the most facred and solemn Act of conversing with God in this World, and may (for ought the knows to the contrary) appear with these very Words in his Mouth at the dreadful Tribunal.

or my Charles Cone 1689. 168 Jugul

Manu propria subscripfic.

This Declaration was read and fubscribed by the Bishop, in the Presence of Dr. Green, the Parish Minister. Dr. Hickes, Dean of Worcest. Mr. Jenkin, his Lordsbip's Chaplin, Mr. Powel, his Secretary. Mr. Wilson, his Amanuensis.

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the Creed whereinte

the Unity in Trigit Unity.

profess to continue from and stedfast in the

Declaration isabe ou Reverendo Maria of Opp Kettlewell: (who departed this Life April 12th 16959 Made by bin at the Receivnoting the Holy Sacrament of abo Lord's Supper, March 23d

Tooking upon my felf under my prefett Weakness, as having but finde inne to continue in this World, and waiting partents ly for my Change sooner or later, as it shall please Almighty God, in whose Hands my Times are, and I defire they should be, to fend it; I think fit to leave behind me this Declaration and Profession following.

I profess firmly and stedfastly to Believe the Creed whereinto I was Baptized, the Holy Catholick Faith, in the Father, Son, and Holy Ghoft. In which Bleffed God-head, I humbly believe, and religiously adore, both the Unity in Trinity, and also the Trinity in Unity. Ann erose of Indicario

I profess to continue firm and stedfast in the

the Unity and Communion of Christ's Holy Catholick Church; being freely and hearthy ready to joyn with all found Members in the Communion thereof, in all thely and Brone Offices, as the Providence of God Bould bring them to me or me to them; to demean my felf towards them in all thinks as my Brethren; and to be affected with what befalls them, as one Member ought to be with the loy or Grief of another. And is for those who are broken off from the true and laving Faith, Worship, or Unity of this Body; I heartily pity them, and pray for their Recovery and Re-union.

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in And having been not only made a Menben, but by my Bleffed Mafter Telus Chriffs ineftimable Vouchsafement, icalled to be Millister of His, in the Church of England I do Profess and Declare, That as I have Lived and Minister'd highertos to I do dill continue Firm in its Faith, Worship, Land Communion wolfer will story but is as was a

And as for my Deprivation of my Living fince this late Revolution, in company with many other Excellent and Pious Persons, for hat taking the new Oath of Allegiance to these who claim'd the same : As I did inform Hill do firmly believe, That it was on many great and dreadful Accounts, my bounded Duty absolutely to refuse the same; and that fuch

(325th)

fuch Resultat was, and in, in most right come and recount debla Constant) Suffering. A bless my God, swho was pleased to gall me, and enable the thereby, in give a Proof of the fincesity of my Love and Preference of thim before this World, by willingly and gladly quitting a wouldly lavelihood for his fake. And as upon this Righteon Account, I parted with my Living with much more fatis-faction and pleasure of mind, than I at first receividair with s for bleffed be God's Holy Name, labrake the fame Comfort and Satisfaction therein! Hill, but slive office wind sil

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And as for the most unhappy and lamentable Breach of Christian Unity and Communion among with by fetting up Bilhop again (Biship, on account of this New Oath of Allegiance, and for the continuance and confirmation of the matters thereof, in the Publick and Daily Offices and Ministrations of Religionic making both Oaths and Holy Offices, as much as may be, in all Points subservient to this New-Allegiance a lothis most forrowful Breach of Church-Society, I profess, that as I have done hitherto, so I do still heartily and firmly embrace and continue in the Communion of thase Orthodox and Rightful Bishops, and the Clergy and People adbering unto them, who have Suffer'd, as labelieve, for their stedfastness to the

326 the Rules of Rightcoufnels, in the Refulal of this National Ward who keep their Divine Office and Mathralions free from the thofe things, which my Confedence thicks in the filme, being how about to recen the Benefit of Abloquion, and the Ble Euchard from the Hands of one of them heatrily and earnestly pray for the Care a foever the time of Healing that I come, the Lord, who purchased his Church with h own Blood, put the work of Healthgun Re-Union into wife and good Plands, who without Panlow, or Perforal Prejudices, or any regard to past Wrongs or private for refts, that fairbfully and unbiaffedly pure fue the bleffed Work of Christian Union, and be willing and glad to fee those Truths, which make for Unity, and will have no thing elfe in their Eye, but how to ke fettle this poor broken Charch in Truth Purity, Unity, and Peace, Lift sum of

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As for the Books which I have writ fine this Revolution, to keep up among my Christian Brethren a sense of truly Apostolical and Primitive Morals, at a time when most seem'd bent to start, or to take up with any shifts or salvo's, to set the same aside for this worldly safety; or, to direct them about their Civil Obedience, and contact

John Kettlewell.

in the Refus fort and support them under any worldly danger or sufferings, for the same worldly guide them in their way of Worship, that they may perform the same with Purity, and in the Unity and Communion of Christis Holy Church & I bles God, my incere Delign in writing and publishing them, was with much Pains and love Haczard, to ferve my Bleffed Mafter; and, as I thought, the great and prefling need of his Church and People amongst us: And as I truly and fincerely believed all the Points I have taught and delivered therein, when I wrote and published them; for I do now profess that after all the time I have had to consider them since; and after all that I have heard or met with, in opposition to any Matters, contained therein, which I think I have duly weigh'd and look'd thro-I do truly and fincerely believe them all to be true still.

All this I have folemnly Professed and Declared, for the Benefit and Satisfaction of Those, who shall be desirous to know, whether I continued in the ame Belief and Practice of the same Things at my Death, which I Professed, Taught, and Practis'd in my Life. And to this Profession and Declaration I set my Hand, this 23d of March,

1694-5.

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John Kettlewell.
N. B.

(36BE)

N. B. The Reader is defind to take N tice, what in the latter end of Mrs K well's Christian Communion, the in Author out of his extraordinary Ma and Good Nature has made force All ces, which are not agreeable wich the Notion of Schifm or with the Principle Church Communion, nor indeed conf with the other Part of his Book. And the fore Mr. Kettlewell has himfelf in that Book declared, that if any one shall the Liberties he allows not confiftent the Principles and Grounds he lays dow first, then the Allowances must yield to Principles and not the Principles give to them! Therefore let every Reader of Book take Care that he be not at all b either by Mr. Kettlewell's Authority for any Worldly Interest, is we



John Kettlewell.